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The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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SPOKES FROM THE "HUB."

A parting spoke, though rough the angles be, Before *Bon Voyage* fully launches me.

The voyager has secured the companionship, and bespoken the missionary efforts for the journey on sea and land, of Rev. J. K. Williams, of Peacham, Vt., whose parish, once the home of the maternal ancestry of the distinguished editor of THE PACIFIC, is charmingly situated, affording a grand panoramic view of the White Mountain region, across the Connecticut, and a section of the Green Mountain State.

The new Semitic Museum of Harvard College affords a fine historical object lesson, indicating the contributions of the Semitic races to the great stage of the world. The Phoenicians, the founders of the Babylonian and Assyrian Empires, invented the alphabet. The Museum contains tablets, manuscripts, and other memorials. There are casts of the Assyrian king who subjugated the Hebrew people, and others, that show the style of art that King David saw. The projector, Jacob H. Schoff, has given \$10,000 to start the enterprise.

The ladies'-night meeting of the Congregational Club, at Music Hall, Monday evening of this week, was about up to the average of the May meetings, and, on the whole, passed off well—especially the latter part. The President, Dr. Reuben Thomas, was playful, and somewhat facetious, in his brief opening and introductions of the three speakers.

The supper was the poorest for years. The caterer's larder should be overhauled, or he should be dismissed. Such indigestible salads should not be tolerated by a Christian stomach. The first part of the address of President Hyde of Bowdoin College regarding the needed liberal endowment of academies, colleges and theological schools, was timely and excellent. What he said about "the old education" and "the new education," with his caricatures of the minister of the past, reminded many of the audience of the young man who, by want of knowledge, is wiser than his father. The man who says he had a fool for a teacher is not generally thought to be very wise. Why should a man cast contempt on the premises of yesterday by which he reaches the conclusions of to-day. The earnest and serious address of Rev. George A. Gordon of the New Old South on the theme "The Gospel as the Trust of the Ministry" made a good impression. He was so much in earnest under the importance and responsibility of the divine commission that he did not stop to throw stones at his theological ancestry. He is evidently trying to do the best he can in his day for his generation. There are but few men who can make a felicitous speech on a festive-religious occasion. All seriousness makes too sober a meal. If some men try to be witty they are silly.

Serious underlying thought, relieved by gleams of intellectual brilliancy, by flashes of real wit, is demanded and befitting, and is keenly relished. Rev. Dr. Henry Van Dyke of New York met this requirement in his preliminary remarks and in his (written) address on "The Pulpit in Politics and Polithetics." The minister should not take a partisan political position, but discuss and apply principles of righteousness. We want no political sermons made from newspapers not "transformed by the renewing of their minds." The Germanic orchestra siren-ed the poor viands till they had passed down the stream of life into purgatory, and also interlarded the speeches. The singing of the "closing hymn" by A. Sutton—tune, Auld Lang Syne, first stanza here given—was pathetic and effective.

Hail! sweetest, dearest tie that binds
Our glowing hearts in one;
Hail! sacred hope, that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.

Refrain:
We all shall meet in heaven at last,
We all shall meet in heaven;
The hope, when days and years are past,
We all shall meet in heaven.

So may it be with all the readers of THE PACIFIC, and all those they can lead to "the Lamb of God, that takes away the sins of the world."

Rev. W. H. Albright will be installed pastor of Pilgrim church, Dorchester, June 10th. "Brother Burrell," a friend of Mr. Albright, recently called from the brilliant Presbyterian pulpit of Minneapolis, Minn., to the Fifth-avenue church, N. Y., will preach the sermon. The subject of Brother Albright's published sermon for March is "The Christian and the Dance." He says:

"We have, then, this settled principle from Bible history—that dancing was a religious act expressing gratitude and glory to God; or it was a sensual pleasure to those who had not the fear of God before their eyes.

"2. It was practiced on rare occasions,

such as some national festival or great victory.

"3. It was generally performed by maidens only. No instance is recorded in the Bible where the two sexes united in this exercise, either as an act of worship or of amusement.

"As far as I have investigated the Scriptures, there is little comfort or encouragement for the dancing Christian to be drawn from the Bible. * * * 'The injunction of the Bible is, 'Be not conformed to this world,' 'Avoid the appearance of evil,' 'Do all things to the glory of God.' If in dancing the Christian of to-day is carrying out the spirit of this teaching, then my words do not apply to him. It can hardly be argued that the dance of to-day is a religious act. * * * I have shown that dancing, as it is conducted, has no justification from Scripture. I remark: It is contrary to the government and discipline of the Christian Church. In this broad statement I include all evangelical churches. The Roman Catholic Church prohibits dancing, on the ground that it 'tends to immorality.'"

Among the interesting and important topics considered by our General Association last week was church incorporation.

And now for a time these hastily constructed spokes at the Hub will cease; the author (D. V.) sails, Saturday, to view the kingdoms of the world, and the glory of them, to the better fit mind and heart for the goodly country where there is no more sea, no more fog of doubt, no fear or evil of sin.

We're floating, onward floating,
On "life's unresting sea";
God's love, a boundless ocean,
Be ours eternally!

BORAX.

SUNDAY-SCHOOL INSTITUTE.

A Union Sunday-school Institute was held in the Congregational church at Oroville on May 22d and 23d. The pastors and Sunday-school workers from the various churches around and including Oroville were present. Five churches were represented; *viz.*, Congregational and Methodist churches, Oroville, and the Congregational churches at Olive, Palermo and Thermalito. The programme as previously published was carried out.

The institute was conducted by Rev. L. L. Wirt, Superintendent for Northern and Central California. Those who were present received inspiration and help to go on with this good work, and steps were taken to organize the Sunday-school workers of Butte county into a county convention. To this end the following resolutions were framed and adopted:

"1. That we believe it for the advancement of Christ's cause in Butte county to organize a County Sunday-school Convention.

"2. That we deem it best to unite in this effort the Sunday-school workers of every evangelical organization in the county.

"3. That we would recommend the first annual meeting to be held during the early part of the month of November.

"4. That a permanent committee of arrangements be appointed, consisting of five members, no two of which shall be selected from any one denomination.

"5. Which committee we appoint as follows:
(1) Congregational, Rev. J. W. Sneed;
(2) M. E. church, Rev. F. E. McCullum;
(3) Presbyterian, Rev. E. Graham;
(4) Baptist, Rev. Mr. Bradley of Biggs;
(5) Pastor M. E. church South, Chico.

"6. (a) That there be a meeting of this committee held just as soon as it is practicable, and that the programme, work and place of meeting of the Convention be planned and published thereat.

"(b) To this end that a circular letter be sent to every evangelical church and Sunday-school in Butte county for the purpose of securing the suggestions and co-operation of each in the inauguration of this movement.

"7. We further appoint, as chairman of this committee, Rev. J. W. Sneed, and as Secretary Rev. F. E. McCullum.

"8. If for any reason the brethren of this committee be unable at this or any further time to serve, they are empowered to appoint their successors.

"9. That the Secretary of this Institute furnish a copy of the above for publication to every newspaper in the county, and also that a copy be sent to each member of the permanent committee."

COMMITTEE.

In an old geography printed in 1812 appears the following: California is a wild and almost unknown land. Throughout the year it is covered by dense fogs, as damp as they are unhealthy. In the interior are active volcanoes and vast plains of shifting snow, which sometimes shoot up columns to great heights. This would seem almost incredible were it not for the well authenticated accounts of travelers.

FROM NEW YORK.

Since the sudden removal of the pastor of the Church of the Covenant, Dr. Bothwell, the pulpit has been supplied by Rev. Henry R. Waite, Ph.D., Brooklyn, who generously gives to the building fund the entire amount of his salary. He was eight years at the Pelham Presbyterian Church, and while in charge of the American Chapel at Rome. At present he is president of the new and influential Institute of Civics, which is doing foundation work in teaching the need of good citizenship as the basis of national prosperity. Five new members were received on confession, and two former pastors of the church aided in the services. It is proposed to build a church edifice corner of St. Marks and Nostrand avenues.

The secession of Rev. Dr. Bridgeman from the Baptist fellowship, and his entrance into the Episcopal denomination, awakens surprise. He was confirmed yesterday, and gives to a reporter his reasons. He says that liberality of sentiment awakens suspicion among Baptists and that he cannot believe in close communion. Why enter another sect which is close communion in practice? Dr. Pentecost was denied the sacraments in India, because not confirmed. Then, waiving the rule, the Bishop would have him promise to commune with no other sect of Christians in India but Episcopal, which absurd proposition the evangelist was not long rejecting.

Dr. Parkhurst added fuel to the flames yesterday, at Madison Square Presbyterian Church. Speaking from the words, "Prove all things," he urged all to rid themselves of mental suspicion and prejudice, to cultivate liberality, and then, having thus said grace, proceeded to cut right and left with words that were swords. He asked, "Shall I pluck out my eyes and replace my brains with sawdust as prerequisite for orders in the Presbyterian Church?" When it was voted to investigate the case of Dr. Briggs, he saw a saintly brother smile a smile "about six inches long, like those of the old inquisitors who used to toast heretics in slow fires and tickle with hot pinchers." Is such a harangue helpful to the solution of present questions? He praised the utterance of the senior Dr. Van Dyke, "liberty without orthodoxy," if we can have but one.

The Second Presbyterian Church of Brooklyn loses a pastor who has served them nearly forty years. But Doctor, now Professor, Van Dyke will do a good work at Union Seminary if his life is spared.

Referring to the present controversy in the Presbyterian Church, Dr. Van Dyke said to the Brooklyn Presbytery that if it is kept up they would be reduced to a corporal's guard. If the brethren desired, he was ready to make a statement of his faith, but in the controversy now going on he proposed to exercise the virtue of the clam, who knows how to shut up. He would say, however, that he believed Moses wrote the Pentateuch, that Isaiah wrote the books bearing his name, and he believed in the confession of faith. "We have come to a time when there is a bad spirit abroad, and God grant that the present cold snap may be soon followed by clearer skies and warmer weather."

While good must come after this period of disputation passes by, the present strifes are deadening to spirituality. Our State Conference last week was intellectually able, but the devotional flavor was absent in the crowded, hurried exercises. The Moderator once or twice apologized for omitting a hymn or act of worship on account of lack of time. The morning session closed without a prayer, doxology, or even benediction. One familiar with New England, particularly Maine, Conferences will recall the prominence given to worship, from the prayer-meetings before breakfast to the end of the day. Speaking of Maine, one of her honored sons, General O. O. Howard, is often seen in our churches and conferences. He lost his arm June 1, 1862, at Fair Oaks. He gives this incident connected with that casualty:

"As I was making my way to the hospital, weak from the loss of blood and from pain, I saw a young man intoxicated. He was so under the influence of whisky that he could hardly walk. As I came near him I stopped long enough to tell him it did not pay to drink. It would ruin him and he had better stop before the habit had control of him. I passed on to the hospital, had my arm amputated, and was sent home to recover. I saw or heard no more of the drunken soldier until a short time ago, when a letter from an officer in Washington told me his subsequent history. Impressed by the fact that in my wounded condition I had taken enough interest in him to stop and give him advice, he had then and there quit drinking. He kept his resolution, and when the war was over, settled down to a life of steady, honest work. He gradually rose, and the letter from Washington told me he had just died a judge on the Supreme

Bench in the State of New Hampshire, one of the foremost in that commonwealth."

A word in season, how good it is! The biography of William E. Dodge has two incidents illustrating the same fruitfulness of wise and pointed counsel.

OCCASIONAL.

NEW YORK, May 25, 1891.

FROM OKLAHOMA.

BY REV. DR. L. H. COBB.

Was there ever another such movement of population as occurred April 22, 1889 into Oklahoma? If so, when and where? Seldom has Christianity had a better opportunity to meet an emergency. Lack of funds prevented taking the work at the greatest advantage. Nevertheless, sixteen Congregational churches, with a total of something over 300 members, have been organized, ten of which have houses of worship, and one, a parsonage, at a total cost of some \$12,000. But for the generous aid of the Congregational Union this would have been impossible.

May 14 to 17, 1891, were the days set apart for the first Annual Meeting of the Territorial Association of Congregational Ministers and Churches, and Kingfisher was the place. The reports from the churches showed heroic work done, and good results secured. Much of the material composing these young churches is from other than Congregational sources. It assimilates easily, and takes kindly to the free working of our flexible polity. Superintendent Doe and General Missionary Parker are natural organizers; no coddling of weakness, but a constant aim to develop mainly self-reliance from the start. Poor financially, as some of them are, they uniformly adopt our "Seven Congregational Benevolent Societies" as channels through which to show their fellowship with Christ in the work of his growing kingdom. When a man takes out his last nickel for Christ, he is not far from the kingdom of heaven. Nothing is more God-like than generous giving. God gave us all the son he had. What if we should sometimes give him all we have to urge on his Son's work? Nothing could secure swifter spiritual blessing to the giver. In this particular, especially, Oklahoma is laying by in store the promises of good things to come.

SOLDIERS—OUR FIGHT.

When General Custer led his valiant little band of soldiers against the hostile Indians of Montana, a few years since, he gave them orders to fight to the best of their ability. They stood by him nobly, and fought to the death. A few weeks later a mound of whitened bones, piled upon the snow-covered ground, was all that remained of his brave men. They had lost the battle; but shall we not say they gained a victory? for their efforts were later followed by the complete surrender of the Indians.

Christ commands us to "Forward march," and he is leading us on to a victory, the general issues of which are sure. He has commanded us to take up our cross and follow after him. Our life's work may mark no great victory, but the generations which follow us shall take up the fight as we leave it, and press forward to a victory which shall be the complete evangelization of the world.

We are a disciplined army, and Christ is our Commander in Chief. He never gives the order to retreat, but always "forward march." Have we picketed our guards? Are they on duty, or are they asleep at their posts? The Bible says: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence." As a private on picket duty, let me ask you to enlist in the army of Christ. Let me tell you that the safety of your soul depends upon your enlistment. In reason, I will ask if you will be prepared for the grand review on the judgment day, if you do not drill in the beautiful discipline of a Christian? To-day is the time to sign the roll and enlist for Christ.

The pay of soldiers in the army is excellent, and the rations are splendid; we are guaranteed all we need to feed and clothe the body, and our remuneration will be a happy life, a contented mind, and a joyous awakening beyond the tomb.

SUNSHINE.

Ohio now has 247 Congregational churches. Eight new churches have been added during the year. Membership of these churches, 32,321; 271 Sunday-schools have 38,573 scholars. Receipts of the Ohio Home Missionary Society, \$13,757. The churches are in vigorous growth and activity, showing that the efforts of the Standing Order of New England to prevent the planting of Congregational churches in Ohio were not fully successful.

Woman's Board of the Pacific.

PRESIDENT—Mrs. H. E. Jewett, Vacaville.
VICE-PRESIDENTS—Mrs. J. K. McLean, Mrs. W. C. Ford, Mrs. J. M. Parker, Mrs. Galen M. Fisher, Mrs. F. B. Pullan.
RECORDING SECRETARY—Mrs. S. S. Smith, 1704 Geary street, San Francisco.
HOME SECRETARIES—Mrs. J. H. Warren, 1316 Mason street, San Francisco; Mrs. I. E. Dwinell, 450 Plymouth avenue, Oakland.
FOREIGN SECRETARY—Mrs. Joseph Hutchinson, 110 Liberty street, San Francisco.
TREASURER—Mrs. R. E. Cole, 572 Twelfth street, Oakland.
AUDITOR—E. P. Flint, Esq.

All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer, Y. L. B. W. B., 1722 Geary street, S. F.

ANNUAL MEETING OF SOUTHERN BRANCH.

The first annual meeting of the Southern Branch of the W. B. M. P. convened at Dan Diego, May 13th. Many of the delegates and ladies in attendance came from inland cities, to whom the beautiful bay and refreshing sea breeze was a joy and delight.

An annual business meeting was held Wednesday at 2 P. M. Some sixteen auxiliaries were represented, several of the ladies being delegates to the Association as well as to the Branch. The President, Mrs. J. H. Harwood, called the meeting to order and announced the opening hymn, "Joy to the world, the Lord has come!" After singing, she read selections from the Scriptures, followed by appropriate remarks thereon, and Mrs. Phillips of Los Angeles led in prayer. The minutes of meeting for organization, held one year previous, were read and approved, after which followed the annual reports. The Secretary's reports spoke of the growths of the Branch, the increase in number of auxiliaries being one hundred per cent., and the increase in contributions amounting to nearly five hundred dollars. They urged the enlargement of the work of the Branch, in the rendering of an assistant to Miss Gunnison. Other suggestions as to the work of the coming year were made by her.

In the absence of the Treasurer, Mrs. Miller, her report was read by the Auditor, Mrs. G. L. Smith, of Riverside, and was received with gratitude and thanksgiving; \$945.27 has been given for the work of the Branch during the year.

Committees on nominations and on resolutions were then appointed by the chair, and the following ten minutes occupied in receiving brief reports from auxiliaries. All the reports, without exception, were most encouraging, and gave promise of more and better work in the years to come.

Mrs. Price, returned missionary from China, then gave a very interesting but brief address to the ladies respecting her own work there, and urged the sending of more laborers into the vineyard.

The chief interest of the meeting centered in the discussion as to the sending of Miss Harwood to Japan. Questions as to amount of salary, etc., were asked, after which a motion was made and unanimously carried that the Branch send Miss Alice Harwood of Orange as assistant to Miss Gunnison at Matsuyama, Japan, in September, or as soon as arrangements can be made for her to leave. Then followed the taking of a vote whereby the auxiliaries pledged themselves to raise \$1,200 the coming year.

The President then called for reports of Nominating Committee, and officers were elected for the year. Mrs. Harwood, on account of her many family cares and duties, felt compelled to resign, and her place was filled by another.

On motion of Mrs. G. L. Smith of Riverside, she was tendered a hearty vote of thanks for the very faithful and able manner in which she has directed the affairs of the Branch, and for the personal interest she has taken in promoting and stimulating the work of auxiliaries. She retires with the honor of being the first President of the Southern Branch, and of giving a loved daughter to the cause of foreign missions. The Committee on Resolutions then reported, and the following was unanimously adopted:

"Resolved, That we view with gratitude the record of the year, and tender the loving thanks of the Branch to the officers who have so faithfully directed the work; also, that we pledge ourselves to uphold their hands in the year to come. A resolution was also passed thanking the Trustees of the Presbyterian church for its use for our meetings. After singing the missionary hymn the meeting adjourned. A half-hour was kindly given the Branch by the Association on Thursday evening, in which to present their reports. In the report of the secretary an appeal was made to the pastors present to give their aid and sympathy for the work's sake. Mrs. Price then addressed the Association for fifteen minutes, closing with an exhortation not to neglect the demands of the heathen world."

The last hour of the Association, or rather the last half-hour, was occupied by Rev. Mr. Weitzel of Santa Barbara in the preaching of a sermon on the

work of foreign missions, in which he warned the Church against Jewish selfishness. CAROLINE G. HANSEN, Sec.

CONGRATULATIONS.

The most cordial congratulations from the mother board to their youngest child on her birthday! It was wholly unforeseen and unexpected, as well as a great disappointment to us, not to be represented at the first annual meeting of the Southern Branch! Our delegate left San Francisco in full expectation of attending. She even reached Los Angeles, but there found herself unable to go, on fear of a return of the pneumonia, which foe she had been fighting all winter. Had we doubted that she would represent us, we should have written or telegraphed most cordial words. And now that we know what grand results have been accomplished during the year, we feel more than ever like congratulating our sisters of the South. Then, too, with what heroism they enter upon their second year of work, proposing to send out a new missionary of their very own, increasing their subscriptions largely with this end in view. Miss Alice Harwood had been accepted by the American Board and the Woman's Board of the Pacific some months since, but as their funds for this year were all appropriated, she could not be sent out. Now the Southern Branch are to have the joy of sending the daughter of their first President themselves.

THE REVISED BIBLE.

EDITORS PACIFIC: You express, indirectly, a hope that the Bible Society may issue this revision. I trust and believe they will never do so. You say that, "by as much as the revision is closer to the original Scriptures, it is really wrong to give the preference to the older rendering." This is true, but it by no means follows that the Bible Society should issue it. They ought not to give up the old until a substitute is offered that comes closer to the originals than this revision does.

It seems to me that the revisers made a great and fatal mistake in the way they went about their work. Their first rule of procedure was, in substance (I am sorry that I have it not by me, that I might quote it literally), to make no changes that could be avoided. It should have been to make every change which the original required. They had in hand the work of giving God's words to men, and should have felt the most weighty obligation to give those words as accurately as possible. But, instead of this, their rule was to offend as little as possible the superstitious dread of change that oppressed the hearts of so many excellent Christian people. They should have remembered that they were working, not chiefly for this generation, but for a hundred generations to come; and that for one good soul grieved because of too great changes, a hundred would be offended because they were not radical enough.

The question whether men would approve of their work or not, should not have influenced them at all. They ought to have felt sure that such a revision as made the nearest possible rendering of the originals would, in the long run, most nearly satisfy the Church of God, while there must be an ever-growing dissatisfaction with the results of efforts to avoid offense to the prejudices of the lovers of "archaic forms."

The English revisers, too, seemed to forget that the revision was for the world, and not for Great Britain only, and, being in the majority, held on to various expressions peculiar to British society.

The new is much better than the old, but should not be adopted by the Bible Society, because it comes far short of what it ought to be. J. ROWELL.

Every American should be thankful that such a scene as now disgraces Great Britain could not be enacted in this country. A trial is now in progress in London arising from a charge of cheating in gambling. And in this trial the Prince of Wales is one of the witnesses, as he was one of the gamblers. Recollect, the case is in court, not because of any gambling, but the ungentlemanly and dishonorable cheating which it is said was practised by one Sir William Gordon Cummins. Think of President Harrison, or any of his Cabinet, or any candidate for the Presidency, or the Governor of the State, being brought into court to testify to the honesty of the gamblers with whom they gambled. An insulted and indignant people would soon relegate such high official to private life. We do not give our suffrages to gamblers. But the Prince and the Duke, and Sir that, and do these things, and the people of Great Britain still endure them and bow down to them. The good people of the mother country have our sympathy in this great disgrace. We would insist upon a change in the character of these high officials or upon a radical change in the form of government, and

SUNDAY-SCHOOL LESSON, JUNE 14.
II CHRON. XXXIV: 14-28

The Book of the Law Found.

BY REV. CHAS. H. CURTIS.

Our lesson text naturally divides into four incidents:

(Vs. 14, 15.) Finding the Book.
(Vs. 16, 17.) Work on the Temple.
(Vs. 18-21.) Reading of the Book and its Effect.

(Vs. 22-28.) Huldah's Prophecy.
We shall profit by trying to understand what was the occasion of these occurrences, and what bearing they have one upon another, and upon our experience.

2. Hezekiah had, at the very beginning, the first public work of his reign "set in order," the service of spiritual worship in the place of meaningless worship of idols. Out of a trying and long-continued experience in suffering of evil had come the determination of this holy King. Once possessed of power he did the work "suddenly," and "all the people" rejoiced.

About one hundred years intervened between Hezekiah's work and the events of our lesson. Israel (the ten tribes) had gone into captivity.

In Judah, notwithstanding Hezekiah's religious activity, and the general rejoicing, there still existed many who clung to the heathen customs, and lacked the spirit of true worship.

Jerusalem again became the religious center, as in the days of David and Solomon; "So there was great joy in Jerusalem; for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem." (II Chron. xxx: 26.) Little by little the good work went on, until the temple service became more like the original reality and help it had proven when established. "In every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart, and prospered." (II Chron. xxxi: 21.)

Foreign invasion, coupled with the most consummate trickery and by a powerful king, was successfully resisted; and it is significant that the counsel of the mighty prophet Isaiah ruled, and that *prayer* is mentioned as the chief and powerful means of success.

But there then followed about three-quarters of a century (75 years) under the leadership of the idolatrous party in the kingdom. Kings Manasseh and Amon have won a name for evil and "multiplied trespass," but Josiah again restores the rule of righteousness. The renewed prosperity, under the righteous rule of a good king, gave place to weakness and irreligion, sin and destruction. A persecution of the righteous followed, led by the king and fierce as Neros. Yet resulting from the brave guidance of the strong prophets Isaiah and Micah, followed by the strong arousing of the prophets Zephaniah and Jeremiah, who saw the sure destruction coming, and who uttered plain words of warning, the young King Josiah was led into righteousness, and again the restoration of true religion attempted. This was the occasion of these incidents.

(a) The finding of the long-lost book of the law of the Lord gave great and much needed impulse to the work of reform. For eighteen years the king and prophets had urged and wrought, when God came to their rescue in a most unexpected manner. We may rest assured that the finding of the ancient copy of the law is only *unique in the thing found*. The fact of God's intervention when we have done our best, and of his direction and supply of needed authority and information, if we seek to serve him, is as constant as the years between Abraham, Hezekiah and Paul, and his help is as certain for us as for them.

(b) The faithful performance of work on the temple is an illustration of the faithful work which preceded God's intervention. Through all the ages Christians have longed for more evidence of the ancient Jewish history in its special events which specially emphasize God's guidance. Through the ages men have patiently and persistently studied and explored, often in the face of ridicule and opposition from Christians. But the unearthed proofs of our day are God's intervening helps honoring the faithful search. So in every individual life, "results are in proportion to efforts put forth," and never can we expect the result without the effort. Equally true is it that the result is gained always, directly or indirectly, by God's direction and intervention.

(c) As the reading of the found law was powerful in its impulse to affect king and priest, prophet and people; because it meant and was a recognition of God's help in their time of need; so is ever the recognition of God's help an impulsive force for good to you and me. We are apt not to think of events thus. 'Twas simply an incident in the work of repair and renovation that wrought so mightily upon king and people. 'Tis often the simple event in the daily experience which God means to be for our inspiration and salvation. "To-day, if ye will hear his voice, harden not your hearts." "Tis not so much the special experience that we need to become transformed for Christ as it is the willingness to see in our experience, our desires, our efforts, our prayers, our instruction, our contact with the life about us, God's intervention for us.

(d) Huldah's prophecy is simply an illustration of how we should interpret life and God's leadership.

We have not the ancient prophet or prophetess because we have their better. Who ever spake as Christ spake! Who

ever revealed his life and teaching as the apostles have! What spoken word of prophet can equal in power the printed Word circulated everywhere! We have the blood of Christ, "which speaketh better things than that of Abel." We have the circulated Bible, which speaketh better things than the primitive prophets. The whole is better than the part. Therefore it is that our young men and women may dream dreams and prophesy. Every earnest soul can—even though a way-faring man in lack of opportunity, and foolish in lack of power—know that God is in all events, to rule and overrule for the good of the one seeking truth.

Our lesson is but an unearthing from the ruins of the ancient Jewish temple of the direction for receiving God's blessing.

Only let us use our every faculty, and honor God by their intensest activity, in knowing righteousness, in being Christians.

"There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee—
Nearer to Thee!"

Literary and Educational.

PEBBLES FROM THE PATH OF A PILGRIM.

By Harriet B. Hastings. Boston: H. L. Hastings. 12mo, 319 pages.

Mrs. Hastings is the wife of the publisher above named, and has been associated with him in his well known religious activities. The pebbles are experiences in her own Christian activity and observation. The book illustrates the difference which Christian faith makes with the aspect of life. We see what we have eyes to see. He that observes providences will have providences to observe.

If any one desires to read a very readable book with the title, "Who Wrote the Bible?" and from the point of view of one who takes liberally from the critics who represent the later criticism of the Holy Scriptures, he will find the book he seeks in the volume of 381 pages from the pen of Washington Gladden, the well-known pastor of the First Congregational church, Columbus, Ohio. It is published by Houghton, Mifflin & Co., Boston. Mr. Gladden is an excellent writer. He writes so as to be understood by almost any fairly intelligent person. His candor is manifest, and if he differs from the opinions of the more conservative, he is not needlessly irritating. He does differ from many champions of the inspired writings, and his general position may be said to harmonize with that of Professors Ladd and Briggs. He has taken pains to consult the fresher authorities on the questions at issue. His book will be found instructive as well as stimulating to a great many readers. No doubt, it will startle and pain some of those who have not before heard the positions taken here, or, at least, have not heard them from evangelical lips. But even they will recognize the evangelical spirit on these lips. The author expresses his attitude, when, at the close he asks, "Are not the idolaters who make it treason to disbelieve a single word of the Bible, and the iconoclasts who treat it as nothing better than any other book, equally far from the truth?"

PAMPHLETS, ETC.—"Increased Contributions to Foreign Missions" is from the communications made lately to the Independent.—"George Washington," a discourse by T. Chipman Smart, Pittsfield, Mass.—Address of Society and Friends in Behalf of the Indians. Philadelphia.—"A Calm Review of the Inaugural Address of Professor Charles A. Briggs" by Edward D. Morris, is rightly named. The temper is serene and the position taken moderate, without being at all indifferent to the gravity of the discussion. Anson D. F. Randolph & Co., New York. 25 cents.—Register of the University of California, 1890-91 (169 pages) gives one an impression of how large the educational work has become at Berkeley; 57 members of the Administration are named and 137 members in the Staff of instruction and research, and 763 are enrolled as students in the various departments.—Fourteenth Report of American Humane Association. Nashville Tenn. 1890.—"College Fraternities," address by President C. A. Blanchard of Wheaton College. National Christian Association, Chicago.—Echigo—Darkness Japan. The way out.—Freedom of the Press, in re John L. Rapier: argument of Hannis Taylor in Supreme Court of United States.—Among new local church papers is *Help of Third Congregational church in this city*.—Minutes of the Congregational Association of Washington impress us with the surprising progress our churches have been making even in a single year.—The April number of Hartford Seminary Record contains "A Reading Room Experiment," by our brother of Alameda, Rev. W. W. Scudder.—Eighth Annual Report of Executive Committee of Indian Rights Association.—"Postal Savings Banks," an argument in favor of the Postmaster-General.—Buletins of American Society for University Extension.

Boston is declared to be the only city in the world where a stenographic account of every session of its common council is preserved in the municipal archives. Every motion, argument, debate, remark, etc., is jotted down by the official stenographer.

A WELCH SERMON.

[Delivered by Rev. J. L. Jones, at the ordination of Mr. John Williams, Trellech, Aberystwyth.]

It has fallen to my lot to give on this occasion an exposition of Congregational Church principles. It is not often that we, as Congregationalists, speak of our denominational principles; but we take advantage of an occasion like this to give the reason of the hope that is in us. There are many Christian denominations, and each of them ought to be able to account for its separate existence. In many things we agree with other Christian denominations, and in many things we differ. Of all the religious sects, the Baptist method of government is the nearest to ours; but Congregationalists claim that their churches are formed after the pattern of the Apostolic churches—the churches at Galatia, the churches at Macedonia, the church at Jerusalem. It happens that we have several names as a denomination, by which we speak of ourselves and are spoken of by others. Some of these names we revere, and others we repudiate.

1. We are called "Protestants." The word means the people who protest. The name was given to those who first publicly protested against the errors of Popery. It is applied to all Christian denominations who are not Catholics—the Church of England as well as Nonconformity; but Nonconformists carry their Protestantism further than Episcopalians do. We acknowledge no head of the Church but Christ Jesus our Lord, no mediator but Christ, no priest but Jesus, no altar but the cross, and no sacrifice but the Lamb of God. We have no creed but the Bible, and we worship neither saints nor angels. We hold that our souls have direct access to God through Jesus Christ, and that the Holy Ghost comes in answer to prayer—that no man can give it and no man can prevent it. We entertain all this against the Church of Rome, and nearly to the full extent against the Church of England.

2. We are called "Dissenters" and "Schismatics." These terms are applied to all Nonconformists as well as ourselves. We admit that we have left the Church of England, but we repudiate the term "Schismatic." We have left the Church of England because among other things we strongly object to a Church established by law, whose supreme leader on earth is the Queen for the time being; so that if we had a lot on the throne, we should have a lot for the head of the Church—a Henry VIII or George IV on the throne, then a Henry VIII or George IV as the head of the Church. Because we have dissented we are called "Schismatics." The term as it is applied to us means people who disturb the unity of the Church of Christ. If, as Congregationalists and Nonconformists we are guilty of dividing the Church of Christ, the charge is very grave. And the Queen of England is guilty of the charge each time she worships in the Presbyterian Church of Scotland. It appears to me that there is not a more flagrant instance of this sin than in the Church of England itself, which is now divided into sections, known as "High Church," "Low Church," and "Broad Church." But if Dissent is sin, we feel inclined to praise God for it. It has produced noble men and women, whose influence for good cannot be surpassed by any of the clergy of the Establishment, who claim the right to Apostolic succession. We revere the work of Rowland, Llangethio, Howell Harries, Whitfield, and Wesley, and many more.

3. We are again called "Nonconformists." The name at first was used to distinguish the 2,000 noble clergymen who in the year 1662, August 24th, left the Established Church because it was imposed upon them, by an Act of Parliament that was passed, to worship God in the manner described in the common prayer book. This Act of Parliament allowed them no liberty of conscience, but compelled them to worship God in the way Parliament had intended for them. They left—gave up their livings and their pulpits, because they believed in the right of private judgment and liberty of conscience. The name "Nonconformists" has since gradually become the recognized name of those people who do not worship God after the manner prescribed by the Parliament of England. As a denomination, we take serious objections to many things in the creed of the Established Church. We do not believe that a king or queen is the supreme head of the Church. We do not believe that the bishop has power in ordaining the clergy, to impart the Holy Ghost to them. We do not believe that any clergyman or minister has power to forgive sin. We do not believe that when a child is baptized he is born again and a new spiritual life is imparted. We do not see any difference between baptized children and unbaptized ones. We do not believe in godfathers and godmothers. We do not believe in confirmation. Any one who has been baptized may be confirmed, and so partake of the sacrament of the Lord's Supper, if he can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer a few questions. We do not believe that the dead, saint and sinner alike, infidel and believer, the drunkard and the holy, should be indiscriminately buried in sure hope of the resurrection to eternal life. The clergy are directed to say the same thing of the most wicked as well as of the most holy. And we do not believe that Parliament should rule the Church of Christ. Hence we refuse to conform. At one time we were

known by one name only—"Independents." The word means that all our Churches are independent of each other. Each Church is complete in itself. No Church has a right to interfere with the affairs of another. We believe that the Churches planted by the Apostles were each a distinct, independent community. This independency of each Church we consider is violated by the Church of England, by the Presbyterian church and the Wesleyan church. None of the churches of these bodies have the freedom to manage their own affairs that an independent church has. The Synods of the Established Church, the Courts of Appeal, and the General Assembly of the Church of Scotland and the Circuit Conference of the Wesleyan Church, exercise power and control over the individual Church. It may be said that we have our Unions, such as the County Union and the larger Union of England and Wales. But these Unions are very different from the Synods of the Established Church, the General Assembly of the Presbyterian, and the Conference of the Wesleyan Church. A Congregational Union exercises no authority over the Churches, and when resolutions are passed they are not forced upon the Churches, but simply recommended to them, each Church having the right either to receive or reject them. But when the resolutions passed recommend themselves to the Churches, they are received. We are "Congregationalists" also. Every member has a right to take part in the management of the affairs of the Church. Whenever an important question is to be decided, it must be submitted to the whole Church, and every member, whatever his position may be, has a right to vote upon it. Congregationalism, in my humble opinion, is the Church of the future. The tide of democracy is advancing all the world over. People are demanding a voice in the management of their own affairs, both political and social. The model of democracy is a Congregational Church. The Baptists are Congregationalists; their Church government is like ours.

We have thus far been speaking of the denomination; we proceed to speak of the Churches in the denomination. Our definition of a "Church" is "an organized society of believers in Jesus Christ, meeting regularly for Christian worship, instruction, and fellowship, for the commemoration of the death of Christ in the Lord's Supper, and for the maintenance of discipline." The word "Church" in the New Testament is used in two senses:

1. To denote the whole body of believers both in heaven and earth. This is the Church of which Christ speaks when he says, "Upon this rock I will build my Church, and the gates of Hades shall not prevail against it."

2. To denote any local society of this great whole. This is the scope of Christ's words when he says, "Tell it to the Church." What Church? That Church with which you are connected. The Greek word from which our word "Church" comes is very significant. It means "that which belongs to the Lord." Then none should join or form a Church but those who know, love, trust, and serve the Lord Jesus Christ—who take him as their Teacher, Saviour, Example, Lord. After the Day of Pentecost we are told that "the Lord added to the Church day by day those that were being saved." The Roman Catholics say that people must come through the Church to Christ; but the converse is the truth according to the New Testament teaching. People must come through Christ into the Church—Christ first, his people next. Therefore it matters not how intelligent the individual members of any Church may be, or how gifted or how eloquent; if they have no faith in Christ, they are none of his. The Church of Christ is composed of individuals, not of Churches or sects. It may be so small as to consist of a few members who could meet in a private house, and, again, so large that they require some public meeting-house; but whether large or small, the composition of the Church is always the same. A Church of 3 or 8 is as complete as a Church of 3,000. It consists of "them that are sanctified in Christ Jesus, called to be saints." The word is never used in the New Testament to denote the building where people meet for worship. Nor do we read anywhere in the New Testament of a number of Christian societies joining together to form a Church, such as the Church of England, the Presbyterian Church, or the Wesleyan Church. Each Christian society is a Church in itself. Paul writes to "the Churches of Galatia"—not the Church. We read of "the Churches of Asia," "the Churches of Macedonia." Each of these was independent—perfectly free from any external control. The government of the Church: It is quite natural that Christian Churches, like all other societies, should have their officers to serve them, both in spiritual and temporal matters. But these officers are not appointed in order to be lords over God's heritage, but in order to teach, to guide, to instruct, to counsel, and to carry into effect the results of the deliberations of the Churches to which they belong. There are only two offices in the Church of the New Testament—the ministry and the diaconate; the one to see to the spiritual state of the Church, and the other to take charge of its temporal affairs. We meet with the word "elder" in the New Testament; but the office of an elder is the same as that of a bishop. Paul invited the "elders" of the Church at Ephesus to meet him at Miletus. When they came he said to them, "Take heed unto your-

selves and to all the flock in the which the Holy Ghost hath made you bishops." The most correct idea I can give you of the New Testament bishop is the pastor of a Congregational Church. Nowhere is the word "bishop" used in the New Testament in the sense it is used by the Established Church of our land. The work of electing its officers is to be done by the whole Church. In the first chapter of the Acts of the Apostles we read how the whole Church, then numbering about 120, was called upon to elect an Apostle instead of Judas. We find in the sixth chapter of the same book that the whole Church took part in electing deacons. The Apostles might have taken the matter into their own hands, but they took another course. They called the multitude of the disciples to them, and said, "It is not fit that we should forsake the word of God and serve tables. Look ye out, therefore, brethren from among you, seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. And the saying pleased the whole multitude, and they chose seven men, whom they placed before the apostles." A Congregational Church has the power to elect its own deacons and pastors. No Church has the same liberty of choice in these matters as the Congregational form of Church government has. In the Church of England, the Prime Minister for the time being—who may be either a Jew or a Roman Catholic—elects the bishops. The clergy are appointed for the Churches by the bishops. The Churches must take what is sent them, whether they like the men or not. —Pontypool Free Press.

WASHINGTON LETTER.

WASHINGTON, D. C., May 20, 1891.
A very interesting ceremony is going on at Glen Echo, the site of what its projectors claim will be the handiwork of Chautauqua grounds in the world, as I write. It is the laying of the cornerstone of the magnificent arch over the main entrance to the grand stone amphitheater. A large crowd is in attendance, and among the speakers are Commissioner of Education Harris, Superintendent of Public Schools Powell and the following clergymen: Dr. Corey, Dr. Newman, Dr. Power, Dr. Hershey, Dr. Sunderland and Dr. Chester. Much surprise is expressed at the wonderful progress made since this project was inaugurated, only a few weeks ago, and it is now certain that everything will be in readiness for the first session of the Glen Echo Chautauqua, which opens on the 16th of next month.

Man has no more God-like trait than love for little children, and it always raises a man in my estimation to know that he is not ashamed to display that love in public. When the Presidential party returned from its long tour, I happened to be at the station when the special train upon which it had travelled more than nine thousand miles steamed slowly under the long shed. Standing on the long platform of the slowly moving train, next to the engine tender, was the familiar figure of President Harrison; on the floor of the station was a nurse with two children, one of them in the cutest little knickerbockers imaginable, the other a neatly attired little girl. "Grandpapa," shouted the little boy breaking away from the nurse and making for the train as fast as his little legs would carry him. It was the President's little grandson, and as soon as Mr. Harrison saw him coming, he stepped from the still moving train, and raising the child in his arms gave him half a dozen hugs and kisses before carrying him, still in his arms, to see his grandmother, who was still on the train. Some people—I feel sorry for all such—appear to think that such an exhibition of affection is not in keeping with the dignity which should always surround the President of the United States. I differ with them, and commend to them the Master's words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

The Washington city Bible Society has just received a legacy of \$2,000, willed it by Miss Mary Moore, who died here last month—a good example, worthy of being followed.

Every year, while in session at Mount Vernon, the lady regents of the Mount Vernon Association attend divine service at old Pohick church, which was built upon plans sketched by George Washington, and in which he always worshipped when at Mount Vernon. The building is a substantial one, of brick and stone, and was begun in 1768 and completed in 1772, although the Pohick congregation dates its organization as far back as 1720. It is about seven miles from Mount Vernon, where the regents of the association stay during their annual sessions, and the pilgrimage is made in carriages. Last Sunday the following lady regents made the annual visit to old Pohick, and listened to an eloquent sermon by Rev. Dr. Wallace on the Christian like character and noble example of General Washington: Mrs. Laughton, of Pennsylvania; Mrs. Townsend, of New York; Mrs. Washington, of West Virginia; Mrs. Richardson, of Louisiana; Mrs. Hill, of Colorado; Mrs. Winder, of New Hampshire; Mrs. Ball, of Virginia; Mrs. Rathburn, of Michigan; Mrs. Commeys, of New York; and Mrs. Walker, of North Carolina. The board of regents have concluded their business, and adjourned until next year. They have received so many donations of valuable relics that the erection of a fire-proof building to keep them in has become necessary.

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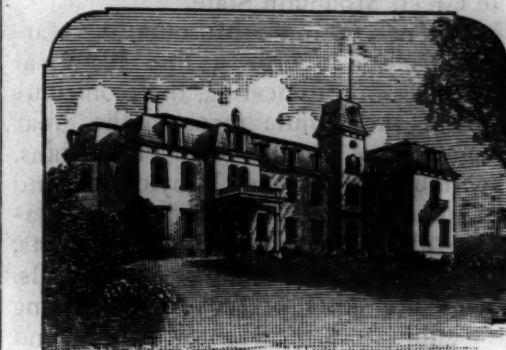


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The Little Woman.

Don't talk to me of Olympus' maids,
"Divinely tall or fair";
Of Cleopatra's imperial form,
Or Juno's stately air.
Those mighty dames, with redoubtable names,
May erst have held their sway;
'Tis the little woman—bless her heart—
Who rules the world to-day.

With her willful, witching, winsome ways,
Her artful, artless smiles;
Her airy grace and her fairy face,
Her wisdom, wit and wiles;
She mocks the pride, and she sways the strength;
She bends the will of man,
As only such a despotic elf—
A little woman—can.

Though her pathway lead through the darkest
ways,
She always finds a light;
Though her eyes be dazzled by fortune's rays,
She's sure to see aright;
Though her wisdom be of no special school,
Her logic, "just because"—
The last has settled a kingdom's fate,
The last has made its laws.

'Tis the little woman that goes ahead
When men would lag behind;
The little woman who sees her chance
And always knows her mind;
Who can smile as she gives the word
To honor, love, obey,
And mentally aid the saving clause
In a little woman's way.

Would the diamond seem such a perfect gem
If it measured one foot round?
Would the rose-leaf yield such a sweet perfume
If it covered yards of ground?
Would the dewdrops seem so clear and pure
If dew like rain should fall?
Or the little woman seem half so great
If she were six feet tall?

'Tis the hand as soft as the nestling bird
That grips the grip of steel;
'Tis the voice as low as the summer wind
That rules without appeal;
And the warrior, scholar, saint and sage
May fight and plan each day,
The world will wag till the end of time
In the little woman's way.

PASS THEM ON.

Mrs. Stone had just begun to clean house when an old and dearly-loved aunt arrived unexpectedly.

"I had meant to send you word, my dear," said Aunt Eliza, "but I could not tell positively whether I should be able to get away until this morning. Now that you are at house-cleaning, and I am here, you must choose between two things—let me help you, or let me go to Rose Hunter's until you are through with your cleaning."

"Are you really in earnest, auntie?" asked Edith Stone.

"Certainly, I am."

"Well, then, you will please to help clean house," (laughing) "for I cannot give you up."

"Where are you working at present, my dear?"

"Up in the attic; I am looking over things, and its such tiresome work. I just hate it. To-morrow Becky Still will be on hand to wash the attic windows and mop the floor, so I would like to get everything looked over to day."

"Well, then, let us be about it," said Aunt Eliza; "I'll be ready in five minutes to help," and she went to her room.

A transformation scene took place in Aunt Eliza's bedroom. When she went in, she wore a pretty gray silk traveling dress with lace at neck and wrists. When she re-appeared in the sitting-room, she was dressed in a neat gingham, with long apron of the same material. Her beautiful silvery hair was entirely concealed under a dusting-cap.

"Now I am ready for the battle," she said, smiling.

"Right here in this corner I have made a beginning," said Edith, as soon as they reached the attic, "but I really do not know what to do with all this clothing."

Aunt Eliza picked up a pretty winter dress from the back of a chair, and looked it over critically.

"This looks to be in good repair; you will wear it again next winter, I suppose?"

"Yes."

"Has it been aired?"

"Yes, it was on the line a whole day."

"Well, then, it is easily disposed of. We will put it between these clean papers in the tar-lined box. Now, what is this?" lifting up a second garment.

"That is Bertha's coat; she has outgrown it entirely, and I suppose it must be packed away. There is no one to take it."

"No one in this house, you mean. But as long as it is no use to Bertha, and you have no younger daughter to save it for, why not pass it on?"

"Pass it on?"

"Yes, to some needy young girl; you doubtless know some one to whom it would be a godsend."

"O Aunt Eliza, I thank you for your suggestion; I will send the cloak to-day to Bessie Thorn. She, poor child, will be rejoiced."

"What had you thought of doing with this flannel tea-gown? I see it is much worn—frayed around the bottom and holes through the elbows. Will you make it over, my dear?"

"No, indeed; I shall never wear it again in any form."

"Has this Becky Still who is coming to clean house, any little girls?"

"Well, I should say so; she has five, from ten years down to two. Poor soul, she has her hands full to take care of so many!"

"It will be nice for Becky, then, this flannel tea-gown; she can make it over if you will pass it on," and Aunt Eliza smiled.

"Becky shall have it," and Edith smiled; "and these gingham dresses, also. They're a trifle faded, but they will make a nice pile of aprons for Becky's little girls."

Occasionally, some garment was neatly folded and laid in one of the tar-lined boxes, or, if a daintier garment, into the cedar chest. But most of the articles were laid on the pile to be passed on. There were winter skirts frayed at the bottom, out-grown sacques and dresses, and shoes, hats and stockings—all to make glad the hearts of the children of poverty. A neat gray suit outgrown by Arthur, Mrs. Stone's youngest son, was laid aside for Willie Morris, a poor boy, whose heart would leap for joy when it should come into his possession.

After all the clothes had been looked over, there were many other articles needing attention. Great piles of newspapers, magazines, and old books were pulled down and packed in a wooden box to be passed on.

"This good reading will be like bread and meat to the starving," said Aunt Eliza, and so it proved.

"There's that old couch and that bureau," Edith remarked, nodding her head towards a good, serviceable couch that was faded and tarnished, and an old-fashioned bureau. "I wish I could pass them on."

"So you can, my dear, and they may prove a veritable mine of wealth to those who receive them."

And they really did. It was Dennis Manning, an invalid, poor and worthy, who received the comfortable couch, and thanked God and Mrs. Stone heartily for it. And it was Dennis' hard-working and kindly wife who was made possessor of the bureau. She was so glad with the two gifts that she sat down and cried for joy.

"I've a place for the child's clo's at last," she said, "an' your things, too, me Dennis dear, an' mine; an' those nice drawers'll kape 'em so clane an' orderly. An' that nice couch, Dennis, you'll be gettin' better now, I'm sure. God bless them folks for their kindness to the likes o' us!"

A pile of strips of old carpet folded on a bench attracted Aunt Eliza's eyes. "Are you making use of these, Edith?" she asked.

"No, I do not use them at any time. I will conserve these strips of carpet to use, Aunt Eliza. I will pass them on."

The day was closing; everything in the attic had been looked over.

"I am so glad you came, Aunt Eliza," said Edith, as they went down stairs together; "you have been a wonderful help to me, and have taught me a wonderful lesson."

Aunt Eliza remained with her niece all through house-cleaning; and all through it, by her influence, things no longer needed were passed on. A shabby chair proved a boon to a sick child. A picture, no longer desired, brightened the way to the tomb to a weary, suffering woman. Some curtains made a barren room look more home-like. Children's old picture-books and building blocks, and well-worn dollies found their way to eager little hands, and carried joy to little hearts that had not known much of it.

When at last Aunt Eliza said she must go and see Niece Rose Hunter, Edith put her arms around her neck in a loving embrace.

"Auntie," she said, "the Lord must have sent you here for a purpose—to teach me to be less selfish and thoughtless, and I really believe the purpose is accomplished. I think I have learned that the Lord wishes me not to lay aside things for moth and rust to corrupt, but to pass them on for his sake."—*Christian Intelligencer.*

A BOX ON THE EAR.

One of Browning's most beautiful and pathetic poems, and one intelligible to whosoever runs, commemorates the act of an old Earl of Arundel, who, having struck his little child on the head, had the picture of himself and the child painted—the child, as he became in later years, imbecile from the effect of that blow.

It would be well, we think, for every parent, and for all those having children on their hands, to commit these verses to memory, and to put the lesson in practice; for the injury done to children by the quick and careless box on the ear that is thought nothing of at the time, is something incalculable. It is impossible to hit a tender child a blow upon so delicate an organ as the ear, and one having so close connection with the brain, without doing an evil and unseen work, even when the blow is given with the flat and open hand. The action, it has been fully ascertained, has produced violent inflammation in the ear, and running discharges for years; blood has been known to follow it immediately; and when this has not happened, partial or even total deafness has been the consequence in many instances. Intercranial difficulties of a dangerous type are not at all rare either, as the result of these admonitions; idiocy has been traced to them; and in more than one case of those surgically examined, it has been found that fatal brain disease has followed a box on the ear.—*Catholic Standard.*

THEY MAKE THEIR OWN TROUBLE.—It is true that Christian men are in a wicked world, that they are subject to a carnal mind, that they are beset by the wiles of a tempting devil, but it is also true that most men and women make the larger part of their own trouble.—*The Christian.*

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—*T. B. Aldrich.*

THE BABY'S BOTTLE.

The wife of a noted artist relates the following incident, which occurred at a fashionable summer resort. There was at the hotel where she was summering a baby, the child of a fellow-boarder. It was wheeled hour by hour under the trees, sucking milk through the tube of its bottle, the nipple of which was constantly in his mouth. Mrs. B. noticed, however, that its mother never seemed to maintain any oversight of the said bottle, which never seemed thoroughly clean.

Once suspicious of the true state of affairs she could not rest in peace; the thought of the baby and its ever-present bottle became a perfect nightmare. She reasoned with herself that she might convince herself that the matter was none of her business, but her conscience could not be made to slumber. At last, with a courage born of a righteous indignation, she took the bottle to the baby's mother. Removing the rubber tube, she slit it open from end to end with her penknife. She said later that she had expected to find it clogged with lopped milk, and hoped that the sight would startle the woman into a realization of the wrong she was doing her child; but to her horror she found the whole tube alive with a mass of wriggling white worms. After this episode the baby's bottle was undoubtedly invariably cleaned, but thereafter Mrs. B. was systematically "cut" by the mother to whom she had rendered so great a service.

Nursing bottles conducting milk through rubber tubes are very objectionable. The tubes of such are difficult to clean, and that process itself is attended by danger. One day, writes the lady who tells the above story in the *Home Maker*, when trying a new rubber nipple to see whether or not its suction was satisfactory, our baby's nurse sucked into her mouth a bristle from the little brush with which she had just cleaned the tube. It is hard to tell what might have happened had the bristle gone into the baby's mouth instead of the nurse's.

Glass is porous, and if milk is allowed to sour in it will, against almost any cleansing, retain sour particles which will suffice to deteriorate rapidly the sweetest milk. The best method for cleansing nursing-bottles is, I have found, the free use of baking-powder.—*Housekeeper's Weekly.*

REMINISCENCE OF THE WAR.—During the war Miss N., a beautiful and spirited Virginian whose brother (a Confederate soldier) had been taken prisoner by the Union forces, was desirous of obtaining a pass which would enable her to visit him. Francis P. Blair agreed to secure an audience with the President, but warned his young and rather impulsive friend to be very prudent and not betray her Southern sympathies. They were ushered into the presence of Mr. Lincoln, and the object for which they had come stated. The tall, grave man bent down to the petite maiden, and, looking searchingly into her face, said: "You are loyal, of course?" Her bright eyes flashed. She hesitated a moment, and then, with a face eloquent with emotion and honest as his own, she replied: "Yes, loyal to the heart's core—to Virginia!" Mr. Lincoln kept his intent gaze upon her for a moment longer and then went to his desk, wrote a line or two, and handed her the paper. With a bow the interview terminated. Once outside, the extreme vexation of Mr. Blair found vent in reproachful words: "Now you have done it!" he said. "Didn't I warn you to be very careful? You have only yourself to blame. Miss N. made no reply, but opened the paper. It contained these words: "Pass Miss N.; she is an honest girl and can be trusted."—*A. Lincoln.*

THE PIN MONEY QUESTION.—He was a young man who had been married a few years. In answer to a question about pin money, he said: "I get my wages every Saturday night. I carry the money home and give every cent of it to my wife. If I want any, I ask her for it. She buys what we want, and she puts in the bank what we can spare. It is as much her interest as it is mine to save all we can. If she is fit to be my wife and bring up the children, she is fit to be trusted with the money, and I never ask her what she does with it." Another man, who receives monthly wages, said: "When I am paid, I hand over to my wife as much money as she earned before we were married, and that was four dollars a week." There is peace in both these houses. There is no need of comment.—*Woman's Journal.*

It is not so much for the present life that we are called to bear the discipline of suffering as for a future state. While a man is stringing a harp he tries the strings, not for music, but for preparation. When it is finished he draws out its full harmonies. God is ever fashioning the heart for future and eternal joys. If Joseph had not been Egypt's prisoner he had never been Egypt's governor. The iron chains about his feet ushered in the golden chains of his neck.—*Sacker.*

It is said that on the west African coast there are about 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils, 35 languages or dialects have been mastered, into which portions of the Scripture and religious books and tracts and general educational books, have been translated and printed, and some knowledge of the gospel has reached about 8,000,000 of benighted Africans.

The Workers Die.

Quite noiselessly the seed is sown,
But well the sower toils.
He keeps outside the strife of men,
He does not seek their spoils;
But steadily and faithfully
He sows the perfect seed;
Not his to reap the harvest,
Yet his the nobler deed!

But ah! how empty seems the world
When the quiet workers die!
You do not know their names, perhaps?
They are well known on high!
And where they lived, and loved, and wrought,
Their little world was blest;
For their lives were made all beautiful,
And Jesus gave them rest.

The earth can never be the same
When its best have passed away!
Who does the Master's business
As faithfully as they?
They were the gentle peacemakers
In the church and in the home,
And their good lives were one long prayer—
Lord, let thy kingdom come!

And it has come for them! They see
The Christ; they join the psalm
Of praise; all storms are over,
And they are in the calm!
They see the face they longed to see,
Forgotten all their care,
They are within the Father's house,
And nothing grieves them there!

They leave sad hearts to mourn them,
And a great and empty space;
Who can ever fill it?
Oh, God of love and grace,
Thou knowest how hard it is on earth
All that is best to miss!
Give aching hearts the comfort
To thank thee for their bliss!

—Marianne Farnham.

LIVING LIKE CHRIST.

Spotless truthfulness was the daily glory of this man from God. Truth seemed absolutely to dwell in him. Jesus describes himself as one who told the truth. "Every one that is of the truth," he said to Pilate, "heareth my voice." Then let us begin at this point of truthfulness to be followers of Christ; seeking to live with him in his truthfulness. Let a man determine to get some real grasp of Christianity at this positive point of truthfulness. Suppose one tries to live one day, one whole week, with absolute sincerity; to live like Christ, as one whose whole being and conversation is of the truth. What a new beginning of a Christian creed for life that might be, even to some of us church members and ministers! To rid one's life of all make-believe; to see facts straight and to speak simply what one sees to be true; to be truthful in one's secret thought, not coddling one's own soul; to be full of truth in all one's relations with people and business; that would be a very plain way and a more possible way also for us to begin to follow Christ—that is, to begin to be a Christian man with a Christian view of life.

This may seem too simple a way of beginning to form a Christian creed. But try it! Try it for a week, or a month, and see what may come of it. Seek to give up with a ruthless determination all make-believe, and to live with Christ in absolute genuineness of character; and learn what the divine reward of such manner of life may be. For in proportion as any of us succeed in living thus with the Christ in perfect sincerity of being, it is true we may find some crosses to bear, and make enemies as the Lord did; but we shall also find life growing fuller and richer with a divine presence and an immortal hope, and to the true man, truths of God will come with noble greetings from all ways of God's creation around them. True-hearted men, men themselves genuine as their Lord, do not as a rule find the universe to be hollow-hearted, but at the focus and centre of moral reality they know the true God.—*Newman Smyth, D.D.*

The Island of Juan Fernandez, once inhabited by Alexander Selkirk, is now tenanted by a former Austrian officer, Baron von Rodth, who, after being forced by the terrible wounds which he received at the battle of Sadova in 1866 to leave the army, grew tired of the monotony of existence in civilized Europe, and determined to devote his fortune to a life of adventure. For fifteen years past he has been living on the Island of Juan Fernandez with a small colony of natives and of European deserters from civilization, and only communicating with the world once a year, when he sends his fine sailing yacht to Valparaiso for provisions and supplies.

NEW CLOTHES A VEHICLE OF CONTAGION.—There is probably no custom which lends itself more readily to the propagation of infectious disease than the household manufacture of certain goods, especially of articles of clothing. Every practitioner whose duty calls him to the homes of the working poor must have been struck with this fact. In many cases it could not well be otherwise under existing conditions. The two or three available apartments are occupied by a fairly numerous family, and a separate workroom would be regarded not unreasonably as a needless concession to personal comfort. Thus it happens that the same chamber, nay, the same bed, often contains or bears the sufferer from scarlatina or measles, and the jacket or gloves which to-morrow will adorn the window of some city clothier. Disinfected? Probably not, unless it be under pressure of some external authority, for the class of workers to whom we have referred too often exhibit a surprising ignorance or carelessness with regard to the properties of contagion.—*Lancet.*

The wealth of a man is the number of things he loves and blesses and which he is loved and blessed by.—*Carlyle.*

CONGREGATIONAL DIRECTORY.

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FIRST CHURCH—Southeast corner Post and Mason streets. Sunday services, 11 A.M. and 7:30 P.M.; Sunday-school, 12:30; Chinese school, 6 P.M. Prayer-meeting, Wednesday, 7:30 P.M.

PLYMOUTH CHURCH—Post street, between Buchanan and Webster. Rev. W. D. Williams, D.D., Pastor; residence, 1719 Post street. Sunday services, 11 A.M. and 7:30 P.M.; Sunday-school at 9:30 A.M. and 12:30 P.M.; Christian Endeavor, 6:30 P.M. Prayer-meeting, Wednesday, 7:30 P.M.

THIRD CHURCH—South side Fifteenth St., between Valencia and Mission. Rev. F. D. Pullan, Pastor. Sunday services, 11 A.M. and 7:30 P.M.; Sunday-school, 12:30 P.M. Prayer-meeting, Wednesday, 7:30 P.M.

FOURTH CHURCH—South side Green street, between Stockton and Powell streets. Rev. H. H. Wilcox, Pastor. Sunday services, 11 A.M. and 7:30 P.M.; Sunday-school, 12:30 P.M. Prayer-meeting, Wednesday, 8 P.M.

BETHANY CHURCH—Bartlett street, near Twenty-sixth street. Rev. W. C. Pond, Pastor. Sunday services, 11 A.M. and 7:30 P.M.; Sunday-school, 12:30 P.M.; Chinese school, 6:30 P.M. Prayer-meeting, Wednesday, 8 P.M.

OLIVET CHURCH—Southwest corner Seventeenth and Noe streets. Rev. C. Hammond Cole, Pastor. Sunday services, 11 A.M. & 7:30 P.M.; Sunday-school, 1 P.M. Prayer-meeting, Wednesday, 7:30 P.M.

SWEDISH CHURCH—538 Jessie street, between Sixth and Seventh streets. Rev. C. Anderson, Pastor. Sunday services, 11 A.M. and 7:30 P.M. Sunday school, 9:30 A.M. Prayer-meeting, Tuesday and Thursday, 8 P.M.

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Wednesday, June 3, 1891.

A STRUCTURAL PERIL.

That a paper should be published in one of the official *Advocates* of the Methodist Episcopal Church with this title, "The Structure of the Church as Affording Facilities for Intrigue," is one among many late indications that thoughtful men in that communion are restless, or at least anxious about the tendencies within it. The writer of the paper referred to is one of the most eminent men in the church, Dr. George R. Crooks. He reminds his brethren that their system is one in which patronage reigns. The Bishops have the appointing power, and therefore the position is one sought for; and, as human nature is, and as the nature of this case is, there will be intrigue to secure the high position. Besides, the papers circulating are owned by the General Conference, and the official editors wield a vast influence. This tempts the delegates to make "combines" in order to secure the election of those who will favor this or that policy. The Presiding Eldership, also, is a big wheel in the machinery. A large number of the less competent preachers are dependent upon him for their very living. Their votes are his, and he knows it. The General Conference is largely a conference of Presiding Elders. By this constitution of the Church, which puts almost the whole patronage of the appointments into the hands of Bishops, Editors, and Elders, church politics becomes a great business from one General Conference to another. We are not now reasoning, as Congregationalists, that this is the way that the polity is fitted to work, we are simply reproducing what an eminent Methodist observer says is the working now. Let us quote one sentence, which reads:

"And I beg to call attention to a fact that any open-eyed minister can read, to wit: that the proceedings of delegates to the last two General Conferences, in the filling of offices, have left our laity in a greater state of exasperation than has been known for years."

Dr. Crooks would have the General Conference disburden itself of its vast patronage, of its official press, put the election of Secretaries elsewhere, and raise the standard of admission to the ministry. Our brethren's problems are not altogether like those of the Congregational churches, but they are not without their suggestions to us, nevertheless. We sometimes are reminded, by way of contrast with our many independent centers, of the advantage there is in having a great consolidation, that it is so much more efficient and looms up so much larger in the sight of the world. We hear our own brethren advocate the combination of our societies, or at least they query whether seven are not too many. Others crave to have the churches organically control the societies. But, after all, is there not quite enough of centralization among even us? Under our dispersive way of carrying on the general concerns, some voices are heard occasionally to complain that the Secretaries, or the Superintendents, or the Directors, of such and such an organization are having their own way too much. It would be hard to see how the evils connected with patronage and lordship could be reduced to smaller dimensions than they are in the purely voluntary organizations of our churches. Let us not be anxious to develop into a hierarchy, especially if that form of structure affords "facilities for intrigue."

The sudden death of Dr. H. J. Van Dyke, just as he had resigned to take the chair vacated by Professor Shedd, and the even more startling summons which called Commissioner Breckenridge, just as he was addressing the assembly at Detroit, are said to have softened the tone of discussion on the case of Professor Briggs. As far as appears, that discussion was temperate and courteous. Doubtless it was earnest. It would be a shame if it had not been. The conclusion was really foregone before the commissioners came together. The strength of the vote disapproving of the action of the directors at New York, 440 against 59, would show that

the daily secular papers have not determined the judgment of the Church. And why should they? Neither does any vote, even though it be so large as the above, determine such a matter. Free and patient and reverent investigation, and mutually respectful comparison of views, are the long way round, it may seem, but the shortest way home. This is also the road that Revision of the Westminster has to take, the report of the revising committee being sent down to take its critical chances among scores of presbyteries before it comes again to the consideration of the central ganglion, and then what?

The Union Seminary at New York was founded in the very year that Albert Barnes was tried for heresy, and a year before the exsccinding act was passed which divided the Presbyterian church; that is, in 1836. It was, so wrote one of its founders, "the design of the founders to provide a theological seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally. Originally, there was no linking of it to the General Assembly, but the whole direction was in the power of its own Board of Trust. But in order to help the cause of reunion, and to relieve the other seminaries of the infelicity of having their professors appointed by the General Assembly, it voluntarily agreed to link itself to the leviathan, to the limited extent which made it possible for the Assembly, lately met at Detroit, to have a high debate over the disapproval of Professor Briggs. All which shows that reunions, happy as they may seem, have their perils. The founders were right. It were better not to be entangled with the yoke of the assembly.

The Executive Committee of the California Home Missionary Society have taken time by the forelock, as the pastors and leaders of the churches will have seen who have received the circular. It is like King Joash's summons to the priests and Levites, and ends, somewhat like that, with the snapper, "And see that ye hasten the matter." For the trouble with our Society, as with the missionary societies generally, is that the spring and summer months go by, and the autumn also deepens into January, before the contributions come in, and then a straining effort is made, perhaps as late as March, to bring the work through without debt. Thus, the Illinois Society, which has just closed a better financial year than usual, congratulates itself that while in some previous years the receipts for March were equal to those of several months combined, the last year the contributions were distributed through the months with greater uniformity. This desired result cannot be reached unless the churches arrange early in the financial year and begin to contribute to the treasury in advance. So, let us have the chest set at once, and the money keep dropping in abundantly.

No doubt large, popular assemblies, like the one which meets at Saratoga this week, have their uses. Sometimes they may be of service in voicing a general, otherwise inarticulate, conviction or impulse. But what is the use commonly of any such convocation simply voting that a certain sum of money should be raised? For example, the Presbyterian Assembly voted last year that the debt, \$80,000, of its Home Missionary Board should be paid, and \$900,000 additional should be given by the churches for the current year. The churches paid \$64,000 of the debt and raised \$761,000, and increased the debt to \$98,000. In similar ways our Congregational anniversary meetings vote so much must be raised this year for this and that. It costs nothing to vote. Money is raised by more direct and specific operations. Everybody acquainted with our California Home Missionary Society knows we need to raise here \$10,000. But voting it will not do, in mass. How much will you personally give to make it up?

Customs do change. We had known that in Scotland it has been the custom to admit to the celebration of the Lord's Supper by tokens. But we had no idea that in the United States such a method has prevailed. But the late Thomas Warner, of Cohocton, N. J., had a collection of such metallic tokens, which comprised so many as two hundred and fifty that had been used in our country.

June 14th will be generally observed east of the mountains as Children's Day.

NEWS FROM THE SUNNY SOUTH.

To the man in a corner falls the task of preparing this column this week for THE PACIFIC; and what can the man away off by himself write about outside the affairs of his own corner? We have not seen a brother minister, nor heard from one, since returning from the great meeting of the Association at San Diego. We are a busy set of workers down here in the Sunny South, every man building over against his own house, and we do not lift our eyes so often as we ought, perhaps, to see what our neighbors are doing. We do not often "exchange," and over here in this quiet corner a visiting minister is seldom seen.

With the month of April the San Jacinto church closed its fifth year. The second year of the present pastorate closed at the same time. In reviewing the year we found that, of the 104 possible Sunday services of the year, we lost twelve on account of the absence (including four weeks' vacation) or illness of the pastor, and we closed our church and united with others four times, leaving eighty-eight services held in our church. At eighty-one of these the pastor preached, or in some other way conducted the service. Visiting pastors preached three times; two W. C. T. U. services were held, one Children's Day service, and one song service by the choir. Not one "exchange" during the year. We were so busy in our own corner we seldom thought of going out to see what our neighbors were doing. And our corner is somewhat out of the way. It is not so easy to get out from it or to come into it as it would be if it were nearer some other brother's corner. This fact makes the "News from the Sunny South," in THE PACIFIC, a necessity. We could not well get along without it. A faithful, far-seeing watchman, like Brother James, stationed on the highest watch-tower that can be found in the "Sunny South," where he can "take it all in," is one of the must-haves. A brother might build a parsonage, or lie sick of a fever, or be burned out, and we who live in a corner not hear of it until long afterward if there were not one to keep us informed concerning these things.

And that reminds us: On the 4th day of this month we moved into a new home. Not a parsonage—we have the egg from which our parsonage is to hatch, however—but a pleasant home down on the ground. For fifteen months we had occupied rooms upstairs, in one of our business blocks, over a drugstore. The night after we moved we were awakened by the screaming of a whistle, and hurried up town to find that block from which we had just removed our household treasures in flames. One hotel and five store buildings were burned, all brick, one one-story building, the others all two stories. The rooms in which we had been living were soon converted into one great room, with four walls standing, but no roof and no floor. We would probably have lost nearly all our possessions had we remained there a few hours longer. On the street next morning we heard the story of Lot's escape from Sodom referred to several times by men who ought to think more often than they do of the Lord's deliverances. The burned buildings are being rebuilt.

The next week we went to the good fellowship meeting at San Diego. It has already been partially reported to you. No pen can tell it all, for fellowship cannot be placed upon paper with pen and ink. That will always be known, we think, as the "Fellowship Association"; for with that word it began, and with that word it held together to the end.

Returning, we stopped over Sunday at Riverside, an exchange having previously been arranged with Pastor Gage, of Arlington Presbyterian church, who has been numbered among our friends since the days of his Colorado Springs pastorate—fifteen years, and more, ago.

Last Sabbath a Memorial Day Service was held at our church, with the members of the G. A. R. present in a body. "These stones shall be for a memorial" (Joshua iv: 7) served as a text, and suggested as memorials of the Civil War: First, the 14,000 little blocks of marble which we once saw in the National Cemetery at Chattanooga, and the 7,000 similar blocks in the Confederate Cemetery hard by—twenty-one thousand memorials of the war, that cleared the land of slavery and gave us unity in place of sectional bitterness; second, the surviving veterans themselves, who are honored for their service, but urged to remember that their day of opportunity is not yet quite gone; third, the negro—what an opportunity Memorial Day presents to study our A. M. A. work, and speak strong words of sympathy for any movement that is made toward the elevation of the black man!

"Never, in field or tent,
Scorn the black regiment."

By the way, we have had one word from the outside world since returning from Association—our Congregational work in the "Sunny South," we mean. It came from Pasadena. It will be remembered that Pastor Hill, of the First church, Pasadena, read a paper on prison reform at the Association, bearing the title, "What Shall We Do with Cain?" A friend writes: "With a few changes Mr. Hill gave his paper on 'What Shall We Do with Cain?' to our people last Sunday morning (May 17th) as a sermon, with the text, 'Cain went out from the presence of the Lord'; and Governor Markham was in the audience, and was deeply interested in the discourse. Who knows what practical results may follow?"

The next meeting of the San Bernardino Association will be held at Escondido in October. In the meantime, hot weather, according to the usual order. But this month of May has been anything but fiery. Clouds and fogs and chilliness have marked most of its days. The majority of people delight in this, but some of us who have no blood would enjoy a little more of the sunny South.

W. N. BURR.
SAN JACINTO, May 28, 1891.

EDITORIAL CORRESPONDENCE.

GUILFORD, May 21, 1891.
MY DEAR PACIFIC: Your moving editor found himself safe and self-possessed amid the din and bustle of New York on the 15th of May. He at once secured a berth on the *Germanic*, on which a college and seminary classmate had already paid his passage. On the 16th he went up into Connecticut, and stopped over Sunday with the Rev. Dr. Burdett Hart, a "fellow" of Yale University, the classmate aforesaid. He worshipped with the students and officers of the University in their chapel on Sunday. The preacher was the Rev. Dr. Gordon of Boston. His theme was the "Burning Bush," its significance, its symbolism, and the attitude of Moses in the presence of it. It was a genuinely good discourse, and happy in its movement and impression. The students gave close attention, though the sermon was read, and delivered without any marked excitement, and with but a single gesture. The singing at this service, by a student choir of ten, one of them a colored man, was wondrously fine. It fell upon all ears with a kind of divine charm in it. My friend and myself did not forget that fifty years before we were sitting in the seats of the college chapel, near the same spot and under like auspices.

On the 18th of May a kind of semi-official visit was made to the Rev. C. S. Nash, at Hartford, Ct., Professor elect of the Pacific Theological Seminary. Professor Nash is held in high esteem by all of his associates. He is in fine health and spirits, is packing up his books and other goods, and will reach his destination early in August. With Professor E. C. Bissell, formerly of the Green-street church in your city, an advanced Christian scholar and author, and a genial companion besides, a night was passed. Then the writer was confronted with a gray-bearded man of sixty, who was identified as a youth that made the voyage to California with him, *via* Cape Horn in 1849, in the good ship *Edward Everett*, and who, though lost to sight for forty years, was "still to memory dear."

On the 20th of May it turned out, without previous calculation, that your editor was present at the anniversary exercises of the Yale Divinity School, and heard, in the forenoon of the address of eleven men of the large graduating class. Three or four of these were "express and admirable;" the others were not superior to the addresses commonly heard in the seminary halls on your side of the continent. There was no throng in attendance in the great Battell chapel. In the afternoon the meeting of the seminary alumni was held, the Marquand chapel being nearly full. The alumni were kind enough to place your representative in the Chair at this meeting; and the appointment had this fitness about it, that this occasion was the forty-fifth anniversary of his own graduation from this department of the great University.

After the formal business was done, the "Work of the Salvation Army" was discussed, the Rev. Dr. E. P. Parker (nephew of Dr. Pond of your city) of Hartford, Ct., and the Rev. Dr. George Bushnell of New Haven (another classmate of the writer and a "fellow," also, of Yale College) leading the discussion, pro and con, respectively. These were followed by other speakers. The discussion was able and animated, and, on the whole, the Salvation Army received a more hearty and general endorsement than one could have anticipated in these conservative regions. At the evening reception, among others who wished to greet a "live" Californian, the writer conversed with the Rev. Mr. Lucky, who is to preach during July and August in the Plymouth-avenue church in Oakland, Cal.

These events, and their stirring memories, having all passed along, I find myself once more in this quiet old town, where I was born, and where I am now but a "pilgrim," tarrying for a night. Ah, it is but little to say that this "great plain" is charming, that this ancient "green" is beautiful, that these smooth, shaded streets are passing fair, that these towering rocks, climbed by the feet of my childhood, are dear to me, and that these fast-aging people, who befriended my youth, are loving, lovely and beloved still.

Statistics of the Russian system of banishing to Siberia have recently been compiled for the first time from the scattered records of Russian courts, prisons and police departments. They show that from 1807 to 1881 642,000 Russians were exiled to Siberia—100,000 at their own instance in order that they might accompany condemned friends. With the advance of the century the practice of banishment to Siberia has assumed increasing proportions. In 1807-11 the number of exiles was 10,175; in 1857-61, 36,831; in 1877-89, 86,336.

PUGET SOUND ASSOCIATION.

The thirteenth and last meeting of our Puget Sound Association has been held. We are now divided into two Associations, making four local associations of Congregational churches in Washington. What our new Puget Sound region Association will be called is to be decided later.

This last meeting was held at Snohomish, a lively little city of perhaps three thousand people, forty miles north of Seattle. Thirty-five churches were represented by about sixty delegates.

On Monday evening the Association heard an excellent sermon by Rev. J. W. Wells, from John viii: 32.

We were all delighted with the new church building, which, although not yet finished inside, gave us commodious shelter. We were prepared to recognize it on first entering the town, by the cut of it on the first page of our programmes.

On Tuesday, May 19th, organization was effected; Rev. J. V. Dimon of Whatcom being chosen Moderator; Rev. George H. Lee of Seattle, Clerk; and Rev. O. L. Fowler of Edmunds, Assistant. Revs. M. P. Jones, R. J. Mooney, and W. W. Ferrier were appointed Nominating Committee. The programme was adopted, and a hearty address of welcome was delivered by Brother Mooney.

Eight new churches were added to the roll as follows: Brooklyn, Kirkland, Snohomish, Fidalgo City, Lime Kiln, Richmond, Sultan City, Marietta. One was reported dropped—Semiahmoo. Revs. J. W. Wells, J. C. Wright, Richard Bushell, W. H. Atkinson, R. W. Fletcher, G. H. Lee, Dr. C. O. Brown, and Revs. W. C. Merritt, and Paulson, were received to membership.

Tuesday afternoon, after devotions led by Rev. A. W. Bower, an excellent paper on "Hebrew Legislation" was read by Rev. M. P. Jones of Fremont. Reports then followed of an interesting character, from as many of the churches as time permitted. The Association then yielded the floor to a Council, which had been called with a view to ordaining Mr. William Butler. In the evening an earnest sermon was preached by Rev. C. L. Diven of Olympia, from the same text as the sermon of the night before—John viii: 32. The incident was not intended, Mr. Diven not having heard the sermon of the previous night, nor knowing its text when his own was announced.

Wednesday, at 8:30 a. m., came devotional exercises, after which a meeting of the Congregational Trust Union of Washington was held—an important body, doing good work in the way of securing and holding property in various places for Congregational purposes.

Mr. W. W. Ferrier of Seattle then spoke very effectively on the need we have in Washington of a religious newspaper here.

Lively discussion followed. Plans from one printing-house, of a small monthly for circulation in Washington, were submitted, which took well; the roll being called and 630 subscriptions pledged. Dr. C. O. Brown of Tacoma and Revs. C. L. Diven of Olympia, and G. H. Lee of Seattle, were appointed a committee to confer with the churches east of the mountains, and, if possible, start the paper before the meeting of the General Association.

Rev. J. V. Dimon then read a carefully prepared paper on "What Constitutes an Efficient Church," arousing an excellent discussion.

In the afternoon an address was heard from Rev. G. H. Lee on "Open-Air Preaching in England."

Mrs. A. A. Knight of Tacoma, then read a remarkably able and thrilling paper on "Our Missionary Legacy of the Northwest and Its Responsibilities." And Mrs. W. C. Merritt of Tacoma another, on "The Student Volunteer Movement."

The Committee on Resolutions reported recommending the consignment of the minutes of this Association, after the close of this meeting, to the State Association Registrar. Also they recommended some changes in the composition of our Home Missionary Committee, that after discussion were referred to the Home Missionary Committees of the two new associations.

Rev. J. R. Chaplin of Olympia then read a paper upon the "New University at Olympia," explaining the proposals that had been made, and enlisting the interest and co-operation of the churches and pastors. Revs. S. Thomas Sims, C. L. Diven, and W. C. Merritt from the South Puget Sound Association, and the next pastor of Plymouth church, Seattle, Revs. C. E. Newberry, and G. H. Lee, with the State Superintendent of Home Missions, were appointed a Committee upon the subject.

The Committee on Resolutions then reported, recommending that the Lord's Supper be observed at future association meetings; also an address to the managers of the World's Fair, requesting that its gates be closed on the Sabbath; also to Congress, praying that body to take favorable action in the matter of the Congo Free State, and the Brussels treaty.

After the reading of a communication from Superintendent M. W. Montgomery, of Chicago, a resolution was adopted requesting the secretaries of our benevolent societies to hasten the consolidation of our missionary magazines, as recommended by the last National Council. The Association then went out into the fields to see a huge stump of a cedar tree, fifteen feet in diameter, that must have been a growing tree when Christ was on earth. The group gathered there was photographed. In the evening the house was crowded,

ed, and heard a rousing home missionary sermon, by Dr. C. O. Brown. The concluding business of the Association was finished that evening, and the next forenoon. A hearty vote of thanks was given to the people of Snohomish, the choir, and Pastor Mooney, and the Association adjourned.

Temporary organization of the new Association was effected, and will doubtless be reported later. The northern of these Associations is to meet at the time of the State Association (September 22d, at Tacoma) for a brief consideration of the subject of its organization, a matter of which these churches are requested to take cognizance at the time of election of their delegates to the State Association.

THE PRIVATE SCHOOL.

[Remarks made at the graduating exercises of the Van Ness Young Ladies' Seminary, May 21st, by Rev. Dr. S. H. Willey.]

It would seem to be appropriate on an occasion like this that something be said concerning the place which the private school holds in the system of our American education. Let it be understood, to begin with, that it has its place. It has held it long. It has educated many of the most accomplished and cultivated women that have graced society in all the years that are past. It has its distinctive characteristics, and methods peculiar to itself. It has advantages, too, that are recognized as altogether its own.

I propose now to speak briefly of one of them: It is that one which results from the home-life of teachers and pupils together. The private school receives its pupils into the relations of home-life. And it is under such limitations that they are not exposed to the disturbing calls and obligations of society. The importance of this is too obvious to need remark. All recognize it as an advantage peculiar to institutions of this rank. It gives opportunity for an adjustment of the entire time of the pupils to their work. At the same time it concerns itself about their health, in order that they may be in the best condition to use their minds. It seeks to adjust its daily routine of work so as not to overtax the pupil. It relieves periods of mental strain with times of recreation. It is watchful to avail itself of light and fresh air abundantly. All these, and like things, are cared for in order that all conditions may be as favorable as possible for the pupils' progress in their work. More than this, it studies to build up right character.

Numbers are not so large, or ought not to be, but that individual traits can be observed, and influence be brought to bear with reference to the personal good of the pupil. This is a matter held to be of prime importance. And it is that in which the private school finds its most precious opportunity. Not less than other institutions of learning does it aim to impart knowledge and train the intellect and make thorough scholars—not less, by any means,—but along with this it is its watchful, tireless endeavor to build up right character. This must result from the influence of those who possess such character; *viz.*, the teachers. And it is in this view that they are chosen. And when all have the same purpose and the same end in view, their united influence, though quiet and unobserved, constitutes an educating force that amounts to a moral and spiritual nurture. It not only educates the intellect, but at the same time builds up right character in the individual pupils.

Such an education as is acquired in the well-conducted private school is a truly liberal education. It is not the less so because it is not wholly patterned after the recognized college course. An eminent authority defines a liberal education in this way: "It is one that concerns itself with the greatest good and highest cultivation of the pupil, valuing any accomplishment it may give, for the perceptions it opens out, for the new powers it confers, or some other good it may do the pupil, and not, as in technical education, with reference to work produced."

The properly ordered private school "concerns itself directly and studiously with the greatest good and highest cultivation of the pupil," in respect to health of body, grace of manner, the training of the intellect, the culture of the moral powers, and every accomplishment that tends to the highest good of the pupil. And it does this under circumstances of advantage that are especially favorable to success. It also provides for the pursuit of special studies in art, such as drawing, painting and music, etc., to any desired extent. In these various ways the private school employs itself in the education and cultivation of its pupils, with the broad and comprehensive purpose of qualifying them with every womanly grace and excellence for a useful and happy life. And so it fills its place as one of the recognized educational institutions of the country.

DIED.

COONS.—In this city, June 1st, after only one week's sickness, Laura R. Coons, aged 28 years.

Miss Coons was a native of Brighton, Ontario, and had resided in this city fifteen years. Her funeral services were conducted by the Rev. W. D. Williams, pastor of Plymouth church, Tuesday afternoon, June 2d.

"Oh, for the death of those
Who slumber in the Lord!
Oh, be like theirs my last repose,
Like theirs my last reward!"
W. D. W.

Religious News.

PACIFIC COAST.

Rev. Walter Frear read a paper at the last Monday Club on "Christian Economics," which received the hearty approval of all, and which we shall be glad to publish. Rev. John L. Atkinson, Missionary of the American Board in Kobe, Japan, and Rev. William D. Westervelt of Honolulu, were present as visitors and addressed the meeting. Professor W. F. Cook will present the subject at the next meeting, "Taxation of Church Property."

"Children's Day" was observed in the First church in this city last Sabbath in the morning. The decorations were very lavish and beautiful. White roses, callas, and marguerites, were in profusion, exquisitely combined with graceful evergreens and vines. These lovely floral embellishments were lit up with the most gorgeous display of banners of every tint and hue, with illuminated mottoes and designs, which were presented by the different classes during the service. The motto of the school banner was, "God is Love." A very unique and interesting programme, made up of songs, choruses, responsive readings, recitations, and addresses, was admirably carried out.

Rev. Francis King preached in Olivet church.

Rev. W. N. Meserve preached in the Mariners' church in this city.

Rev. C. W. Hill of Berkeley supplied the First church, Oakland.

Rev. David Wirt preached in Golden Gate church in the evening.

Rev. J. K. Harrison of Santa Rosa supplied the Plymouth-avenue church.

Rev. J. D. Foster preached at Lorin.

Rev. S. G. Emerson preached at Berkeley.

The quarterly meeting of the W. S. H. M. society will be held in the First Congregational church, Oakland, Monday, June 8th, at 2:30 P. M. Sec. Pierce-street chapel observed Children's Day last Sabbath. The attendance was large, and the exercises very interesting.

Subject of the morning's sermon at Plymouth church, "The True Church," in the evening, "Social Perils."

Rev. C. W. Hill has accepted the call to supply the First church, Berkeley, for a year.

Rev. H. H. Wikoff is spending his vacation at Grass Valley, where he preaches for our Congregational church.

Rev. William H. Thrall has accepted a call to Redfield, S. D.

Rev. Loyal L. Wirt spent last Sabbath at Benicia. A collection of \$25 was taken for the C. P. & S. Society.

Rev. George E. Freeman has accepted the call to the church at Bar Harbor, Me.—"the finest summer resort of the Continent."

Rev. W. C. Wise of Scappoose, Or., is here for a short visit. He reports a prosperous work in Oregon.

Rev. H. F. Burgess preached at Sonoma. Pastor Reid has returned to Victoria, B. C., with his father, Rev. John Reid, who has been spending some weeks with him.

Rev. R. W. Newlands has organized five Sabbath-schools in three weeks in Butte and Placer counties.

Children's Day was observed in the Petaluma church last Sabbath. The house was well filled. The exercises were enjoyable. A pleasant and appropriate part of the programme was the baptism of four infants. One was the child of Japanese parents, another the grandchild of Rev. A. L. Rankin.

Delegates to the State Sabbath-school Convention will please send in their names to the local Secretary at San Jose, at the earliest possible date. Also bring your credentials with you.

GEORGE C. MCCONNELL, State Secretary.

Memorial services were held in our church at Port Angeles, May 24th. The pastor, Rev. C. E. Chase, delivered the sermon from Joel iii: 14. The G. A. R. post, Women's Relief Corps, and Sons of Veterans of the place, were present, besides many other persons, making a congregation of over three hundred. Both the church and pastor at Port Angeles regret the separation which they fear they will soon be compelled to make on account of the sickness of Mrs. Chase, whose physicians advise a change of climate.

Recollect the Convention of the State Sunday-school Association at Santa Rosa next week, June 9th, 10th, and 11th. It is earnestly desired that every school in the State be represented. Pastors, superintendents, teachers, are all invited. Delegates carrying full fare going, and receiving a certificate of such payment from the station agent where the ticket is purchased, will be returned at one-third of one fare. Each school is requested to send to the Treasurer, S. F. Bufford, 33 Geary Street, S. F., or bring to the Convention two cents per member of the average attendance to their schools, to aid in carrying on the work.

Sheep Ranch, a mountain mining town of about sixty American families, had organized in it over twenty years ago a Congregational church. On account of deaths and removals, and lack of attention, it has hardly been known to exist for many years. It is reported on our statistics as having two members. Rev. D. Goodsell, since October, has been giving some attention to this community in addition to his other work, and last Sunday five new members were

welcomed, with good prospect of more to follow. One adult was baptized, and three children. The Sunday-school is now in a flourishing condition also. Let us pray for them, that, although secluded, they may not indeed be without God and hope in the world.

May 26, 1891. COM.

EASTERN.

Eighteen united with the church in Wilmington, N. C., May 17th.

May 17th the church in Raleigh, N. C., received thirteen on confession of faith.

The church in Robbinsdale, Minn., dedicated its new house of worship, May 24th.

Eight Congregational churches have been organized in the State of Ohio since January.

The church in Fort Pierre, S. D., have finished their new church, which was dedicated May 17th.

The parsonage of the Academy-avenue church, Providence, R. I., was much injured by fire, May 20th.

Thirty-two were received into the church at Patchogue, Long Island, May 17th. More are expected to follow.

The Sunday-school of the North church, Haverhill, Mass., numbers 359; the South church of same place, 489.

The annual meeting of the American Home Missionary Society began its sessions in Saratoga, N. Y., on Monday evening of this week.

At the annual meeting of the children of the Sunday-schools of St. Louis, May 23d, on the fair grounds, it was estimated that 40,000 children were present.

At Lucas, Ohio, the Lutheran and Congregational churches have been greatly blessed by the presence of the Spirit in the union meeting of the two churches.

Rev. William P. Fisher, for ten years pastor of our church at Brunswick, Me., gave us a call last week. He has been spending some time in Southern California and the Yosemite Valley. He left for the East yesterday.

The importing of labor for the factories of New England makes it necessary for churches to have Sunday-schools for French, Chinese, Armenians and others of language and religion different from their own.

OTHER DENOMINATIONS.

BAPTIST.—By the gift of \$5,000 lately bestowed by Captain William F. Norton and his mother for the benefit of the Baptist Orphans' Home, and the Baptist people of Louisville, Ky., are engaged within a few months to raise \$10,000 to erect additional buildings for that useful institution.

LUTHERAN.—There are forty-five Lutheran churches in Philadelphia. Only one other city in the country has more; that is Chicago, with sixty-three. Next after Philadelphia comes Baltimore, with thirty-three, while New York has only twenty-two.

OROVILLE.

Our cause in this part of the vineyard is progressing favorably in many ways. Last week we were favored with a visit and lecture from Rev. J. B. Silcox of Sacramento. The lecture was thoroughly appreciated by a respectable audience, and pronounced the best ever heard in Oroville.

Rev. L. J. Garver has accepted a call from the Marysville Presbyterian church and will begin his labors there on the first Sabbath in June. Brother Garver has done a good work in Oroville, and his departure will be deeply regretted by many. There was one addition to the Thermalito church on Sunday, May 17th. This young church, in a growing community, has a promising future.

There were three additions to the Palermo church recently, and the people are greatly encouraged.

Rev. L. L. Wirt supplied the pulpit of the Oroville church on Sunday last, while Rev. R. W. Newlands visited Cherokee with the view of preaching the Gospel upon uncultivated ground.

The Olive church will observe next Sunday as Children's Day. L. W.

May 27, 1891.

RIVERSIDE.

The Thursday evening prayer-meeting, May 28th, was given up to the delegates to the General Association at San Diego. Reports of the meetings of the Woman's Home Missionary Union and of the Southern Branch of the W. B. P. were effectively presented. The reference to Miss Harwood as our prospective representative to Japan awakened much interest. Rev. Thomas Hendry, of this place, a recent graduate of the Theological Seminary at Oakland, has been preaching at Park church, Los Angeles, and is at present supplying at Villa Park.

A dispatch signed J. N. Murdock, Corresponding Secretary, sent out from the rooms of the American Baptist Missionary Union, Boston, says: "The Lord has given another Telugu revival. The joyful intelligence has been received from Ongole that 2,023 were baptized in the last three months of 1890, of whom 1,671 were baptized on Sunday, December 28th; 2,000 more were waiting for baptism. Let all the people praise the Lord. The mission calls for twenty-five new men. Will not the Lord's people arise and send them?"

An electric expert says that no light has been found that will penetrate a fog better than the old oil lamp.

Home Missionary.

WOMAN'S STATE HOME MISSIONARY SOCIETY.

President, Mrs. M. L. Merritt, 636 Thirty-fourth St. Oakland.

Vice-President, Mrs. H. S. Burbank, 1379 Telegraph avenue.

Treasurer, Mrs. J. M. Haven, 139 Harrison street, Oakland.

Recording Secretary, Mrs. M. L. F. Eastman, 537 Valencia street, San Francisco.

ORGANIZED MAY, 1889.

President, Mrs. E. Cash, 1710 Temple St., Los Angeles.

Secretary, Mrs. M. S. F. Bent, Box 445, Pasadena.

Treasurer, Mrs. E. A. Spencer, 419 West Second street, Los Angeles.

Sup't Children's Work, Mrs. H. W. Dwight, Pasadena.

Corresponding Secretary, Mrs. L. W. Eckley, 1521 Schiller street, Alameda.

New societies being formed, please report themselves at once to the Secretary of the W. S. H. M.

W. H. M. U. OF SOUTHERN CALIFORNIA.

ANNUAL MEETING.

The third annual meeting of the W. H. M. U. of Southern California was held in connection with the General Association at San Diego, May 12th and 13th.

The President, Mrs. E. Cash, took the chair, and conducted the devotional exercises, taking for the Scripture lesson Matthew x; subject, Christ's commission to his apostles. The roll-call was responded to by a large number of delegates.

The President spoke of the necessity of a complete revision of our constitution, in order that it might better adapt itself to the growth of our society, providing for children's and young people's work and the organization of counties, etc.

After a careful reading of the constitution, as revised by the committee, it was unanimously adopted.

A full and very encouraging report of the work of the past year was read by Mrs. M. S. F. Bent, Secretary of the Union. With grateful hearts we listened as she portrayed the increased interest, the enlarged membership, the additional auxiliaries and the spiritual growth of many.

We rejoice in the fact that our ladies are beginning to realize how much they are needed, and how much they can do for the cause of home missions when they really try. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

During the past year many letters have been written, not only to auxiliaries, but to churches, with a view to interest the women of these churches in our work. One by one they are being linked into service as co-laborers with Christ in the evangelization of our beloved America.

The Treasurer, Mrs. M. J. Mills, reported a much larger money contribution than ever before, nearly twelve hundred dollars being raised the past year. Let us thank God and take courage.

The wisdom of organizing children's bands was plainly manifested through the report of Mrs. Dwight, our Superintendent of Children's Work, bringing before us, as she is fully capable of doing, the zeal and energy of the children, and their earnest desire and endeavor to help in this great work. We give them especial welcome, because they are our children, and upon them rests the hope of our future prosperity.

The following persons were elected as officers for the ensuing year, viz.: President, Mrs. E. Cash; Secretary, Mrs. M. S. F. Bent; Treasurer, Mrs. E. A. Spencer. Superintendents of Departments to be elected by the Executive Committee. County officers elected by their own county and ratified by the Executive Committee.

The thanks of the Union were extended to Mrs. M. J. Mills, our former Treasurer, for her faithful, loving service by a rising vote; who, having proved herself a *Treasurer* worth having, were very sorry to lose, but were compelled to yield through the pressure of other duties even more sacred than ours. *Always faithful, always prompt, scrupulously exact*, her mantle rests upon not only our chosen Treasurer, but as we believe, one equally fitted and chosen of God for this very important position.

Mrs. J. T. Ford was elected delegate to represent the State Union at the annual meeting of the A. H. M. S. at Saratoga, N. Y.

Mrs. Marston, President of the San Diego auxiliary, extended a hearty welcome, making us feel quite at home in this lovely city, with its magnificent bay, its pleasant homes and delightful climate. The President, in behalf of the Union, responded, appreciating their loving kindness, and thankfully accepted the hospitality of their peaceful, happy homes.

The President in her address carried us up into our home missionary observatory, and as we glanced backward, seeing all the way by which we had been led, our hearts filled with gratitude at the blessed results of multiplied united effort. We saw how our knowledge had increased, our sympathies deepened, our hearts expanded, and we were learning the blessedness of giving of our time, talents and money to the service of our Lord. The result of this consecrated effort manifested itself in a deeper spiritual life, a greater membership and a larger money contribution than ever before.

Turning to the other side, we place our hand over our brow and gaze into the future, looking forward and out, with brave hearts and earnest faces, upon that other road into which we are now entering, and we see avenues untrodden which we must learn to tread, new fields uncultivated and neglected which we must enter and till. Souls hungering after righteousness are waiting to be fed. If we would obey the call of our Master

in caring for and feeding his lambs and sheep, we must consecrate ourselves more fully—head, heart and pocket—we must work earnestly all along the line—in the church, the Sunday-school, the Y. P. S. C. E. and in the home—never satisfied nor resting until every man, woman and child in enlisted in saving America for Christ. This we hope to accomplish largely through a thorough organization of our counties, adding link to link, until, by the blessing of God, this chain of Christian Endeavor shall embrace our entire sisterhood, and with Christ in the circle our Union will be complete.

One in heart, and one in mind; One in purpose to save mankind.

The cheering reports of our auxiliaries revealed the fact that some good work had been done, even through much discouragement, proving that many had been apt scholars in the school of experience, and were becoming better fitted for the Master's use.

In the evening our Union was represented in the General Association through a few remarks by the President, and a full report of the year's work by the Secretary and Treasurer.

The following morning an adjourned meeting was held, and after devotions we listened with profit and pleasure to an excellent paper, prepared and read by Mrs. E. S. Williams, on our six benevolences, in which was vividly portrayed the urgent needs of each society in such a captivating way as to enlist our sympathies and desire to help them all. By vote of the Union this paper will be published in leaflet form.

Then followed a very suggestive article, prepared and read by Mrs. G. L. Smith of Riverside on the mite-box, and as we listened attentively we could not but feel that if all our people would profit by her timely hints the problem of raising money for all benevolences would easily be solved. So valuable were these suggestions that it was voted to give every one the benefit of them through the columns of our next annual report.

Thus, after singing and prayer, ended one of the most blessed, helpful and interesting meetings of our life, and we returned to our homes full of joyful anticipation for the future, and with a realization that it was good for us to have been there. EMMA CASH, President.

THE NEW CHURCH AT SAUSALITO.

Pursuant to letters missive, a council was held May 27th in the Congregational chapel in Sausalito, at 10 A. M.

Rev. George Moor was elected Chairman and Rev. John Rea Scribe. After prayer and the reading of Scripture the roll was called, and it was found that the following churches were represented by four ministers and four delegates: The First, Fourth and Bethany churches, San Francisco; the First and Plymouth-avenue churches, Oakland; Rev. J. H. Warren, D.D.; Rev. George Moor, D.D.

The minutes of the meetings of the friends in Sausalito were read, with the confession of faith, covenant and constitution, which had been adopted by them. This was followed by a full statement regarding all the points of interest connected with the proposed organization, after which the council, being by itself, it was unanimously voted that the proceedings were satisfactory, and that we organize the First Congregational church of Sausalito.

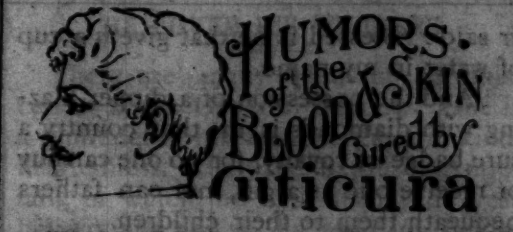
At 2 P. M. the public exercises were held as follows: Singing a hymn; reading of Scriptures and prayer by Rev. S. G. Emerson; address by Rev. Dr. Moor; Moderator; the confession and covenant; Rev. Dr. J. H. Warren; prayer of recognition, Rev. J. Rea; hymn; fellowship of the churches, Rev. H. H. Wikoff; address and administration of the sacrament of the Lord's Supper, Rev. W. C. Pond; hymn and benediction. SCRIBE.

HOPKINS ACADEMY.

Through the kind assistance of President Jordan of the Stanford University, a talented gentleman, Prof. F. B. Dresslar, has been secured for the mathematical Department of this Academy. We earnestly hope that some of our wealthy friends will see the wisdom of so liberally endowing the institution that more such men will be permanently engaged to take charge of the different departments. The following extract is from the *Princeton Clarion*, Princeton, Indiana, of May 21, 1890:

"Prof. F. B. Dresslar, superintendent of our city schools, has announced his intention of not being an applicant for the position next year. He has been offered a very desirable position in the Hopkins Academy, at Oakland, California, and he feels that it would be to his best interest to accept. While we feel disposed to congratulate Prof. Dresslar on receiving this flattering offer, that came to him unsolicited, yet we regret that this promotion takes him away from the Princeton schools. For the two years he has been connected with our schools, one year as principal of the high school and this year as superintendent of the schools, he has made many warm friends, and has shown a remarkable adaptation and an earnest devotion to the work of his chosen profession. The school board will be fortunate if they can secure a successor to Prof. Dresslar who is in every way as well-qualified for the position." COM.

The excellent article in our last issue on "The School for Christian Workers" should have been credited to Mr. Geo. W. Pease, formerly superintendent of the Green street Sunday school, now a student in this institution.



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Our Young Folks.

Dreamtown.

I'd know when bedtime came, dears,
If all the clocks stood still,
And the sun should keep on shining
Above the green old hill;
For it's then the little children
No longer care for play,
But want to go to Dreamtown,
A thousand miles away.

How do they go to Dreamtown?
They shut their eyes, and lo!
Across the moonlit valleys
And o'er the hills they go;
And quite before they know it,
So the wise people say,
They're in the Dreamtown country,
A thousand miles away.

What do they do in Dreamtown?
Oh, everything that's nice;
There sweet things are so plenty
They never have a price—
You've but to take and eat them;
And those who go there say
There is no place like Dreamtown,
A thousand miles away.

They tell of Mince Pie Island,
And Roasted Turkey Hill,
Where they go when they get hungry;
As folks in Dreamtown will;
And you've just to take your choice, dears;
At least, so I've heard say—
Of all good things in Dreamtown,
A thousand miles away.

There's a grove where fire-crackers grow
In bunches on the trees,
And a mill that grinds out marbles,
And such like things as these;
And everybody helps himself
To all he wants, they say,
For that's the rule in Dreamtown,
A thousand miles away.

There's nothing that you wish for
When you are wide awake
That isn't found in Dreamtown.
They tell me that they take
The biggest kind of sugar-plums,
And dolls are picked each day
From every bush in Dreamtown,
A thousand miles away.

Good-night, my drowsy darlings,
The sleepy eyelids close,
And straight to this strange country
Each little traveler goes.
When morning-glory trumpets
Are blown at break of day
You'll all come back from Dreamtown,
A thousand miles away.

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THE LEGEND OF THE GREAT DIPPER.

The faces of the stars shone so brightly one night that the earth children thought the Mamma Moon was telling a pretty story. And so she was; and this is the story:

The great dipper, which you, my dear children, so love to form, has a deep meaning, which you are not to forget as long as the stars shine. I tell you the story as often as you ask it; and your asking makes me quite as happy as my telling can make you.

"See the dear baby stars running to make a small dipper, like their older sisters!" said the Lady Moon softly to the great Mars, who leaned over her chair while she spoke.

"In another world, than ours," continued the Lady Moon, "there was once a great trouble and sorrow. No; it was not in the earth-world, dear," she said to a tiny star, who always asked questions. "It was not in the heaven-world either, but in another far-away where many children lived. For some good reason, which only the Father knows, the people and children, the animals and every living thing there suffering great thirst; no water or dew nor drop of moisture could they find anywhere.

"It was very horrible, and the people were very near to death.

"A little child of that world went out alone in the dry, dark night, carrying a little tin dipper, and prayed very earnestly for just that little cup of water; and when she lifted the cup, it was brimming with clear, cold water, which would not spill, though she ran rapidly, her hand trembling with her faintness; for she did not taste the water, having prayed for another's need. As she ran she stumbled and fell, for she was very weak, and when feeling about, trying to rise, she touched a little dog that seemed to be dying of its thirst, and the good child poured a few drops of the precious water in the palm of her hand, and let the dog lap it. He seemed as much refreshed as if he had drank from a river. The child could not see in the dark what happened to her cup; but we saw and sang for joy; the cup turned to silver and grew larger, the water not having become less, but more, by her giving.

"She hurried on to give the water to one who was quite unable to come to meet her—none other than her own dear mamma, who took the water eagerly, as one in a deadly fever of thirst, but without putting it to her lips, for she heard just then a weak moan, which came from her faithful servant who tried to raise her mistress' head, but found she had not the strength. The mother pressed the dipper into the hands of the maid and made her drink, feeling her own life so wasted that one little cup of water could not renew it. And neither maid-servant nor mother noticed that the dipper changed from silver to gold, and grew larger than before. The good servant was about to give each member of the family one spoonful of the precious water when a stranger entered, dressed in a costume unknown in that country, speaking in a strange tongue, but showing the same signs of thirst and distress as themselves. The maid-servant said, 'Sacred are the needs of the stranger in a strange land,' and pressed the dipper to the parched lips of the fainting man.

"Then the great wonder was wrought, and the golden dipper flashed forth incrusts with the most precious diamonds, containing a fountain of gushing water which supplied the thirsting nation as freely and surely as it quenched the thirst of the little dog. Then the strang-

er said: 'Blessed is he that giveth a cup of water in my name.'

"And the possession of a dipper blazing with diamonds is in that country a sure badge of royalty, for no one can buy or receive one as a gift, nor can fathers bequeath them to their children.

"Each child is given a tin dipper at its birth, and only by purely unselfish acts can the diamond one be wrought.

"Some of the foolish people have not yet learned its secret, and they go about seeking to exchange their tin for silver by doing kind things. Sometimes they accuse the Father of all very bitterly because they grow old possessing only the tin dipper, for the secret of the exchange can no more be told than the beautiful, flashing, sparkling diamonds can be purchased.

"Sometimes there are great surprises when people give up the hope of such a possession and forget themselves; for then they often find the cast-away tin bearing evidence in silver, gold, or even diamonds, that somehow they have become royal; but by that time they have no vanity because of their fortune. Only modest, thankful, brave, happy feelings possess the owners of diamond dippers."

The Lady Moon now lifted a white finger toward the east, which was growing rosy, and the baby stars all knelt a moment, looking like white-robed nuns at prayers. Then the morning wind swept aside the great blue silken curtain of the sky and the Mamma Moon followed her children into heaven, to do or play whatever the Father had planned for them while they were out shining for his earth children.—The Independent.

SOME HINTS ON READING.

All books need not be read carefully; indeed, it is often a waste of time to linger long over a volume whose entire thought is not essential to one's purpose. It is an art acquired only by practice to glean wisely and rapidly from a somewhat barren and yet occasionally fruitful book. Many, probably most, volumes demand time and careful thought. The second reading of a good book is often of great value. The thoughts retained from the first reading are impressed more fully on the mind, and become assimilated with one's mental structure, while others of value that were unnoticed before are gathered in.

If there is no time for a second reading, it is an excellent idea to read with a blue pencil in hand, and to mark those passages on which one would like to bestow further thought. In the eyes of some people, marking a book is an unpardonable sin, but the practice has many advantages. The value of the marked volume is greatly enhanced not only to the owner, whose attention is thus readily called to passages of special interest and importance, but also to the borrower, who is able to follow the reader's thought, and learn his judgment and taste. The objections that a book whose margins are interlined looks less clean and fresh than if free from markings, has no weight. Of what value is a shelf full of books that have been rigidly kept free from these written comments, and look as clean as if just from the publisher, except to command a higher price when, some years hence, our cherished possessions are taken to a dealer in second-hand literature?

A judiciously marked book is a source of delight to the marker and his friends, and becomes tenfold more a part of the reader's thought than any other. It is unnecessary to say that the marking should be done by no one but the owner, and common sense will suggest a hard pencil for the purpose.

The advice so generally given to pass no reference the meaning of which is not at once apparent works in two ways. The reader who takes up Milton for the first time, and whose education has not been a liberal one, would lose all the freshness of the thought which the author breathes forth if he forced himself to continually consult books of mythology and history. The habit of frequently interrupting the author's thought to consult dictionary or cyclopaedia results disastrously if one is attempting to recognize the author's genius. Sometimes a blue mark, or a list of obscure words jotted down for future reference, will relieve the reader's conscience, and not sensibly diminish his interest in the book. At other times the close relation of thought and illustration positively demands investigation from some outside source.

Read with a friend if possible; not necessarily aloud or together, but if the thoughts of two friends are directed to the same course of reading during the day, its subjects are pretty sure to be discussed, and its substance more thoroughly digested and assimilated. Years after, an allusion to the book or a quoted passage recalls the thought and the friend most profitably and pleasantly. Discussion always emphasizes and greatly facilitates comprehension of a written page.—Harper's Bazar.

A veritable portrait of Christopher Columbus is said to have been found quite lately in Genoa. It is dated 1501, and signed Lorenzo Lotti. Lotti went to Spain in 1501 with an embassy from Venice, and may have painted Columbus at that time. The discovery took place while Genoa was being ransacked for objects of all kinds appropriate to the exhibition in honor of Columbus, which Genoa held in 1882. There is nothing improbable in the existence of a portrait at one time; but it is surprising that nobody should have called attention to it before, considering the well-known controversies regarding the discovery.

THE DEATH PLANT OF JAVA.

A magnificent kali mujah, or death plant of Java, has been recently received in Philadelphia by Mrs. Madison Black. This specimen, which is the only living one that has ever been brought to this country, was sent Mrs. Black by her brother, Jerome Hendricks, who went out as a missionary to the island. The kali mujah is found only in the volcanic districts of Java and Sumatra, and then rarely. It grows from two to three and a half feet in height, with long, slender stems armed with thorns nearly an inch long, and covered with broad, satin, smooth leaves of a heart shape, and of delicate emerald on one side and blood red, streaked with cream on the other. The flowers of the death plant are large, milk-white and cup-like, being about the size and depth of a large coffee cup and having the rim guarded by fine, briar-like thorns. The peculiarity of the plant lies in these flowers, which, beautiful as they are, distill continually a deadly perfume so powerful as to overcome, if inhaled any length of time, a full-grown man, and killing all forms of insect life approaching it. The perfume, though more pungent, is as sickeningly sweet as chloroform, which it greatly resembles in effect, producing insensibility, but convulsing at the same time the muscles of the face, especially those about the mouth and eyes, drawing the former up into a grin. An inhalation is followed by a violent headache and a ringing in the ears, which gives way to a temporary deafness, often total while it lasts.

Other plants seem to shun the kali mujah, which might be termed the Ishmael of the vegetable kingdom, for it grows isolated from every other form of vegetation, though the soil about it may be fertile. All insects and birds instinctively seem to avoid all contact with it, but when accidentally approaching it have been seen to drop to the earth, even when as far from it as three feet, and unless at once removed soon died, evincing the same symptoms as when etherized.—Philadelphia Times.

A TOUCHING DISCOVERY.—Some months ago the workmen who were digging the foundation for the new law-courts in Rome, discovered a sarcophagus buried thirty feet below the surface. It was carefully raised and opened. Within lay the skeleton of a young girl with the remains of the linen in which she had been wrapped, and some brown leaves from the myrtle wreath with which, emblematic of her youth, she had been crowned in death. On her hands were four rings, one of which was the double betrothal ring of plain gold, and another with "Filius," the name of her betrothed, engraved upon it. A large and most exquisite amethyst brooch, in Etruscan setting of the finest work, carved amber pins, and a gold necklace with white small pendants, were lying about. But what is most strange, as being almost unique, was a doll of oak wood, beautifully carved, the joints so articulated that the legs and arms and hands move in sockets, the hands and feet daintily cut, with small delicate nails. The features and the hair were carved out in the most minute and careful way, the hair waving low on the forehead and being bound with a fillet. On the outside of the sarcophagus was sculptured her name (Tryphena Creperia) and a touching scene, doubtless faithfully representing her parting with her parents. She is lying on a low bed and striving to raise herself on her left arm to speak to her heart-broken father, who stands leaning on the bedstead, his head bowed with grief, while her mother sits on the bed, her head covered, weeping. It seems but yesterday, so natural is the scene, and yet it is nearly eighteen centuries ago these stricken parents laid so tenderly away their dearly beloved daughter, with her ornaments and her doll.—Selected.

BIRD ENEMIES.

"The great bugaboo of the birds is the owl. The owl snatches them from off their roosts at night, and gobbles up their eggs and young in their nests. He is a veritable ogre to them, and his presence fills them with consternation and alarm.

"One season, to protect my early cherries, I placed a large stuffed owl amid the branches of the tree. Such a racket as there instantly began about my grounds is not pleasant to think upon! The orioles and robins fairly shrieked out their affright." The news instantly spread in every direction, and apparently every bird in town came to see that owl in the cherry tree, and every bird took a cherry, so that I lost more fruit than if I had left the owl indoors. With craning necks and horrified looks the birds would alight upon the branches, and between their screams would snatch off a cherry, as if the act was some relief to their outraged feelings.—Sydney Weekly Advocate.

"I OUGHT, AND I WILL."—Let a man begin with an earnest "I ought," and if he perseveres, by God's grace, he will end in the blessedness of "I will." Let him force himself to abound in small acts of duty, and he will, by and by, find them the joyous habits of his soul.—F. W. Robertson.

The boast of some men seems to be, "I can't give much money, but I can find fault equal to the best of them."

It is the pedagogues who lead the urchins it is but natural that they should but blubber.—Richmond Recorder.

Household.

THINGS WORTH KNOWING.

It is said that the easiest way to clean rubber shoes of any kind is to rub them with vaseline.

If you would have good eyes, never read, write, or sew immediately after coming from comparative darkness into a bright light.

When the shoes are off at night, straighten and smooth out the wrinkles, draw down from the instep, pull up from the heel.

Rub black walnut furniture, or any wood finished in oil, with cloth slightly moistened with kerosene oil, to remove scratches and restore polish.

Hot water applied to a bruise will allay pain and prevent discoloration. It has superseded medical "eye waters" in the treatment of inflamed and aching eyes.

In bottling catsup or pickles, boil the corks, and while hot you can press them into the bottles and when cold they are tightly sealed. Use the tin foil from compressed yeast to cover the corks.

To prevent swelling after a blow, rub the part immediately with butter, or dip a handkerchief in cold water, roll it into a thick pad, press it to the part, and tie it on with a bandage until other remedies can be obtained.

The following is said to be a cough cure: Roast a medium-sized lemon; when hot through, cut and press the juice upon three ounces of pulverized sugar. Take a spoonful whenever the cough is troublesome.

So long as a woman is required to be cook, laundress, dairymaid, sewing girl and gardener, so long will she remain a mere drudge. The truest domestic economy consists in furnishing convenience for the wife and housekeeper that she may save her own strength.

Grease spots, if old, may be removed from books by applying a solution of varying strength of caustic potash upon the back of the leaf. The printing, which looks somewhat faded after the removal of the spots, may be freshened by the application of a mixture of one part of muriatic acid and twenty-five parts of water.

A recipe for cleaning marble, etc.; Mix up a quantity of the strongest soap lees with quick-time to the consistency of milk, and lay it on the stone, etc., for twenty-four hours; clean it afterward with soap and water and it will appear as new. Note.—This may be improved by rubbing or polishing it afterward with some putty powder and olive oil.

In every guest chamber should be placed a convenient table with a neat writing desk containing pens, ink, paper, envelopes, stamps and sealing wax; also a small work basket or work box, with needles, thread, scissors, buttons, pins, tapes, etc., will be regarded as a kindly attention, in case a letter must be written, or some necessary mending done.

When the carpet and straw have been removed, before attempting to sweep up the dust, scatter a good allowance of damp sand over the floor, and you will find that it can be thoroughly cleaned without raising dust. This is a vast improvement on the old method of filling the house and the lungs with dust every time a carpet had to be taken up. Do try it at the spring house-cleaning, and you will, I am sure, never go back to the old way. Sawdust is equally good, but not always as readily obtained.—Ex.

WASH-CLOTHS.

A writer in Good Housekeeping gives the following suggestions on a very practical subject: It is surprising how many nice homes, well furnished and nicely appointed in most ways, do not have a supply of wash-cloths. There is an idea prevalent that any sort of a rag will answer the purpose—an old stocking leg, a salt bag, a piece of gauze, underwear, an old napkin or piece of towel. As to the kind, I find that those which can be bought already in the large dry goods stores are not only too thick and rather large, but are quite expensive. Much the best way is to buy white or unbleached Turkish toweling, of a quality that costs fifty or sixty cents a yard, and cut each yard into three lengthwise strips, and each strip into four pieces. This will give you from a yard of toweling one dozen wash-cloths a quarter of a yard square.

These can be neatly bound with white silesia cut bias; but this mode of finishing does not compare for prettiness or agreeableness with "button-holing" them all around with red working cotton. Get a coarse cotton and put the stitches about one-half dozen to the inch. This is very good fancy work for an evening, or is nice for the little girls to do.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness, a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to, perform; if we are aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—F. P. Cobbe.

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THE CHURCH TEA.

[Read at the meeting of the Santa Clara Association at Redwood City, by F. C. Freeman, M. D.]

The Church Tea is probably not a new thing under the sun, but as far as I have been able to learn its history is very brief. There are churches in the Eastern States in which it is a regular institution, and I understand there is one church at Alameda in which it has a place.

I believe that in this place a meeting of that character was held to further the acquaintance of pastor and people some three years ago, but it was the usual acquaintance meeting, and with its purpose was fulfilled. Its suggestion was not taken, and it could hardly be called the starting of an institution. But lately we had been getting it to the habit of meeting at intervals, irregular as yet, for an evening meal, together with a social and business meeting. We usually meet at 6 p. m., in the church parlors, where dinner is served, followed by an observance of the Lord's Supper, and fitting remarks by the pastor. Plans for new work or for the better success of present labors are discussed, and thoughts and suggestions are exchanged, any special business is transacted, and the evening is finished with clearing of tables, washing of dishes, and a general social. The meeting is made as informal and home-like as possible.

Such our Church Tea has been and is, but when we turn to discuss its future possibilities we are tempted to write a long paper. A want for the Church Tea has long been waiting to be felt, but in the growing activity of church work it has been crowded out of attention by other meetings and other associations. But what are some of the hindrances to effective church work which the Church Tea could remove, and what are some of the advantages which it would present?

1. It would do away with much of the ill-feeling which sometimes exists among the members of the same church, and which so hinders its work and vitiates its influence. Much of this ill-feeling is founded in misunderstanding and fancied incompatibility, and would be mitigated by fuller understanding. How often a slight acquaintance engenders a dislike which a better acquaintance will dispel. Much of it grows in the mind of him who holds it, and when known our fellows will prove themselves better than we expected. But even if one prove unworthy, a full understanding leaves no ground for ill-will. Many are leaving to remove a weight, each in his own direction, ignorant of the other's efforts, and there is no effect; but the Church Tea can put them all in one direction, and the burden might be lifted off many a heart and home not yet reached.

2. It would supply the want of plan which so distinguishes the Lord's business from any other prosperous business; i. e., as far as at least as the single church is concerned.

The Sabbath meetings are public, and necessarily more or less formal, and the members of a church are left without a meeting at which they can plan and discuss freely. Their gatherings are all filled with another purpose. The Church Tea furnishes time and place, and when our attention is called we will note the meagreness of our efforts; and not only better planning will be done, but more work undertaken. The Church needs this opportunity, not only for its own immediate work, but also for overlooking the affairs of the Sunday-school and other kindred societies.

3. It will counteract the too great tendency to form a new society for every new piece of work. A large amount of working force is spent in the mere forming of new societies, while the mother society has her works filched from her, and is left with only faith to live on. These societies are of the church, but much effort might be saved for effective work if it were done by the church itself. It remains simply an association for maintaining a place of public worship. It is a listening, not a working, body. It has to do with individual faith, but not with works. It comes to its meals regularly, but further than that we have no report of it.

4. And one of the greatest benefits that would accrue from the establishment of the Church Tea is its influence in correcting a somewhat erroneous idea as to what a pastor's work properly is. The old idea is already much modified, but still exists, and is strong in some churches. The principal purpose of a minister used to be to give his congregation weekly assurance that they only were correct in their belief. He gave new strength to the exclusiveness of their creed, and they went out refreshed and more certain that all others are lost in sin and in error worse. And we are yet too apt to think that we own the minister—have bought and paid for his time and labor, and he is not to use effort elsewhere. He is but a chattel for the church's private use. Certainly, it is his duty to give his church spiritual food, counsel and leadership; but he must lead in work as well as in faith. The Church Tea will give opportunity to learn that all the accessible region, wherever there is need, is the minister's and his church's field, to do whatever of God's work they can. The church's purpose is to give the minister means that he may live and labor wherever he can do most good. The minister is retained to overlook and lead in God's work, of all kinds, in the whole community, and the Church Tea will be his place to plan, discuss, report progress

and needs, and secure the co-operation of his fellows in Christ.

Such is a very little of the much that might be said for this home meeting of the church. Without it it is as a family without a common living-room, or even a dining table where all may meet in love and harmony. Every church needs an institution of this sort, meeting regularly, not too often, quarterly perhaps, to meet the many demands that would soon come to it.

We have made only a start here. Ours is not a model, but it may serve as a hint, and I hope that when this Association meets again every pastor can report the founding of a Church Tea with a beginning of the great power for good which it can become.

BREVITIES.

The entire clergy of Dalmatia have petitioned the Pope to permit all the Slavonic priests of the Balkans to celebrate mass in their native language. The petition sets forth that the Slavonic people, on account of their antipathy to the mass in the Latin language, go over to the Greek orthodox churches.

Dr. Alice McLaren of London University has been appointed to Leith Hospital, Edinburgh, this being the first time that a woman has been elected to the staff of a general hospital in Great Britain, and the first time in Scotland to any hospital. Dr. McLaren was educated at London School of Medicine, and took her University degrees with first-class honors.

Mrs. Julia McNair Wright has just published the only Danish story ever written in America. It is entitled "Fru Dagmar's Son." A copy, splendidly bound in white watered silk, with the Danish arms painted on one side, and inclosed in a beautiful box lined with puffed white silk, has been sent to the Queen of Denmark by the National Temperance Society.

A blind girl has just matriculated at Melbourne University, taking a first position in algebra, arithmetic, French, Latin, and other subjects. She has been sightless from infancy, but is devoted to study. At the examinations she wrote her papers by the aid of the Braille system, and a teacher from the Blind School transcribed her work into ordinary characters.

The new building for the Hartford (Conn.) City Mission was dedicated March 25th. This building, costing some \$50,000, was the gift of the late Mrs. Lucy C. Church. It contains a spacious hall for public gatherings, and ample room for the various departments of their mission work, such as the training-school for girls, mothers' meetings, the society for young women, free kindergarten, corps of nurses for the sick, and the cooking-school, etc.

One small church, in an inland city, that pays about \$1,200 salary, when its pulpit was vacant, recently, had thirty-two candidates on its list. Why this abundant supply of ministers? One reason is the decay of so many country churches. In some of our Western countries the foreign element controls, as to schools, language, votes, religion and politics. The recent legislation in Wisconsin and the present effort in the Illinois legislature show where the States are in reference to the school question. With the progress made in the past twenty years continued twenty years more it will be a question whether English will be permitted in our public schools.—*Record.*

PROFESSOR BRIGGS' TEACHINGS.

Professor Briggs' attack on the Bible, as a whole, has put out of sight his earlier attacks on some of its teachings. Thus, in one sentence in his book "Whither?" he asserted future probation, and denied eternal punishment for any kind of amount or sin, save only the sin *vs.* the Holy Ghost. Describing "a true and complete probation," he asserted that there must be "a continuance of probation in the middle state, until all have had an opportunity either of accepting Christ as their Savior or of committing the unpardonable sin against the Holy Ghost." The lesser stages of probation must lead up to the higher stages until every opportunity has been rejected, and the only unpardonable sin has been committed.

This sweeps away—with one effort of Professor Briggs' reason—punishment hereafter for any sin save one, and flatly contradicts all those passages of Scripture which describe a multitude of sins that exclude men from the "kingdom of heaven" and "eternal life," and banish them to "the second death" and "eternal fire." One single utterance of the Savior brands this false doctrine: "The wicked shall go away into eternal punishment." Let God be true, and every man who contradicts him a liar. The Bible discloses degrees of punishment for degrees of sin, but makes it clear as day that *all* sin, unless repented of, will be punished. There is no proof that Judas blasphemed *vs.* the Holy Spirit; yet he was "the son of perdition," the one not "kept" in Christ's twelve, but "lost," who "went to his own place." The principle that sin, as such, does not deserve endless penalty, but only a certain form and degree of it is not only unbiblical, but immoral. It denies that character is not the supreme thing with God's government, but measures of character instead. It says to men, "Sin with impunity, but be prudent and not go too far." It forgets that simply to say to our brother, "Thou fool!" is to come into danger of hell fire, which inevitably comes upon the offender, however perfect or imperfect his knowledge of Christ, if he does not repent.

Miscellany.

That Things Are No Worse, Sire.

From the time of our old Revolution, When we threw off the yoke of the king, Has descended this phrase to remember— To remember, to say and sing: 'Tis a phrase that is full of lesson; It can comfort and warm like a fire; It can cheer us when days are the darkest: "That things are no worse, O my sire!"

'Twas King George's Prime Minister said it To the king, who had questioned, in heat, What he meant by appointing Thanksgiving In such times of ill luck and defeat. "What's the cause for your Day of Thanksgiving, Tell me," cried the king in his ire; Said the minister, "This is the reason— That things are no worse, O my sire!"

There has nothing come down in the story Of the answer returned by the king; But I think on his throne he sat silent, And confessed it a sensible thing; For there's never a burden so heavy That it might not be heavier still; There is never so bitter a sorrow That the cup could not fuller fill.

And whatever of care and of sadness Our life and our duties may bring, There is always the cause for thanksgiving Which the minister told the king: 'Tis a lesson to say and remember; It can comfort and warm like a fire, Can cheer us when days are the darkest— "That things are no worse, O my sire!"

—Helen Hunt Jackson.

When clouds about me gather, And life seems hard to bear, With prayers I come to Jesus, And he maketh light each care. The weary soul that seeks for rest— Within the radiance of true love, Found in the Saviour's face, Come ere it is too late, kind friends, And hear his words so sweet— A passport to that heaven above Where Christians hope to meet.

W. P. CRANE.

PHOEBE CARY'S HYMN.

Under the above title Dr. Deems writes as follows:

This hymn of our late beloved parsonage has appeared in many versions, some of which damage the poetry while they fit the stanzas to music. There was no special tune in her ears or in her mind when she wrote it. The theme came to her one Sunday morning in 1842, as she was returning from church. She sat down and wrote off very rapidly the verses which had formed themselves around that theme. These she afterwards carefully corrected and published. They became immediately popular.

The latest version was made under the following circumstances: One day she was ushered into our back parlor, as we sat with a sprained ankle in a vessel of water. She was almost always very bright and witty, and for a while her conversation was very gay; she was cheering her imprisoned and perhaps impatient pastor. When the conversation turned on graver topics, he made this remark:

"Phoebe, it's amazing how many hymn books there are and how few are the hymns that are sung. Now, here lies a book that is used by a large denomination. It contains over a thousand hymns. I have gone over them all and marked every hymn I have heard sung or quoted, in whole or in part, and there are very few over two hundred that I have heard frequently. Other hymns, of course, may have been used and heard by other persons, and so the total might be set down at three hundred. It would seem that three-fourths of the hymn books had been printed and carried about for the sake of the useful one-fourth."

"Why," said she, "don't you know that there are not three hundred hymns in the language that are worth using, or that will live a hundred years?" Then, after a pause, she added: "Let's make a little book that will have the three hundred best."

"Agreed," was the answer. After she left, the conversation was considered. One evening we said: "Are you ready to begin that hymn book?"

"Yes," she replied. We went at it. We gathered all the books we could find. Over twenty thousand metrical compositions in English, German and Latin were examined.

Three hundred were selected. Some were inserted, removed, and re-inserted. Some were removed and never replaced, but stood so near the line we had marked, that if others, for any reason, had fallen out of line, those would have taken their place. Thus came the volume called "Hymns for all Christians." Subsequently, after Phoebe Cary's death, the poet Whittier wrote us that, in his opinion, there were only about twenty hymns in the language that were in all respects worth the name, "and these have them all in thy collection."

It was while we were at work on this collection, in her room over the parlor in Twentieth street, in which Alice Cary died, that we said:

"Now, Phoebe, let us put in your 'Sweetly Solemn Thought.'"

"Oh, that was not written for a hymn." "Nevertheless, people will sing it, and as I have allowed you to insert hymns on your own independent judgment, and one of mine is among them, it is my turn now. Yours shall go in."

"Well, I'll look it over and fix it up. Posterity never did anything for me, but I suppose I must do something for posterity. I'll re-write it just as I want it to stand forever, and I'll never touch it again."

And the following is that last version:

One sweetly solemn thought Comes to me o'er and o'er:

I'm nearer my home to-day Than I ever have been before.

Nearer my Father's house, Where the many mansions be; Nearer the great white throne, Nearer the crystal sea;

Nearer the bound of life, Where we lay our burdens down; Nearer leaving the cross, Nearer gaining the crown.

But the waves of that silent sea Roll dark before my sight, That brightly the other side Break on a shore of light.

Oh, my mortal feet Have almost gained the brink, If I be I am nearer home Even to-day than I think.

Father, protect my trust; Let my spirit feel in death That her feet were firmly set On the rock of a living faith.

INDIANS IN CANADA.

If any outside encouragement were needed, to further the humane designs of our government in respect to the improvement of the red men's condition, it might be found in the experience of the Canadians, who have done much for and with their Indians in the northwest districts of the Dominion. The policy which provides for education, settlement on farms, instruction in agriculture, home-building, stock-raising, and an advance toward citizenship, has been carried out with pronounced success among the Canadian Indians; and our friends over the border deserve congratulations for what they have accomplished. Recent information is at hand, to the effect that the Dominion is spending a little over a million dollars per year in the endeavor thoroughly to civilize about 250,000 Indians. Among these appreciative natives, there are now in use over 5,000 dwellings, and they have about 12,000 acres of land under cultivation. They are well provided with farming utensils and machinery, and are getting on admirably in stock raising. The young people enjoy excellent schooling, suited to their needs; and the efficiency of the government's service is well maintained from year to year, because the tried and true workers, in the agency offices as well as in the schools, are kept in their places and are given every incentive to take a personal pride in their employment. No vicious political favoritism has come in, as a disturbing and demoralizing factor in their lives. The Christianization of the Canadian Indians does not seem to make as rapid headway as their training in the every-day ways of civilization; and yet about one-half of the 250,000, whose material and intellectual advance is here noted, have become Christians, perhaps half of these converts being Roman Catholics. More vigorous efforts must be made by the Protestant churches of Canada, if Protestant Christianity is to become the prevailing religion of the civilized Indians. There is special need for this, in view of the plans of the Catholic powers in Quebec to send colonies of French Catholics to that province into the north-west country, with the double object of giving the colonists a new start in life and of holding the new territory for the Roman church. These colonizing plans of the priesthood are not working as successfully as their originators expected; but they yet call for consideration and counter-efforts, beyond what they are now receiving, from the Protestant churches of the Dominion.—*Interior.*

In the southern portion of the United States the destruction of alligators for their hides has brought about quite a plague of muskrats in many districts. These rats are a favorite food with the gourmandizing gator, and, as the latter become scarce, so do the former increase and multiply. In one place the necessity for preserving the alligator has been so much appreciated that the killing of them has been prohibited under a fine of \$20, or a month's imprisonment for each offence. In Victoria the iguana enjoys in the same way a general immunity by reason of the fact that he has an ingenious habit of crawling down rabbit burrows, and regaling himself upon the young bunnies.

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think as she pounded the grain and mixed the dough and tempered the heat of the oven that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer.*

Mr. Washburne Pike, an Englishman, has just returned to Winnipeg, after spending two years in Arctic explorations. He went as far north as Fish River, where Sir John Franklin's first expedition was lost. The land there is an immense tract of barren rock, on which grow mosses and shrubs on which deer, that run by the thousand, feed. In the fall of 1890 the party attempted to cross the Yukon mountains, but lost their way, and for fourteen days were without food. Their sufferings were terrible.

A French law has just been enacted, limiting the hours of labor for women and children during the day and forbidding their working by night. This law imposes on all industries the obligation to give one day of rest in seven to women and children. This is evidently a step in advance in favor of the legal observance of the Sabbath.

HE LOVED HIS SOLDIERS.

There are many pleasant reminiscences about General Devens. One is a reminder of his sensitiveness and kindness. After the battle of Antietam, in which he had displayed great bravery and ability, he rode up before the Fifteenth regiment, which had suffered great loss in this battle, and asked what the result had been. When told what loss it had suffered, he broke down and openly shed tears, as he sat in his saddle before his regiment. The furious battle was not yet over, the roar of cannon and the rattle of musketry was still sounding, but the brave general cried before his men as he thought of his friends who had lost their lives. His fatherly care and watchfulness over his men was well known. He took care to have as little loss of life as possible, and looked after their health very carefully. It is also well known that he was very liberal to the soldiers with his money. He constantly drew on his private bank account to alleviate the wants of soldiers in his company, and he also used to urge them to send their money home, and would take it from them and give them checks on the bank in return, which they could send home to their families. Since the war he has been equally benevolent to war veterans in distress, and many men have him to thank for aid in their troubles.—*Worcester Gazette.*

FACT AND IMAGINATION.

When man knows in part, he is eager to know in full. He is sure to make effort to know. His mind works from the known toward the unknown by varied processes. He reasons. He traces analogies. He imagines. He adds surmises to his certainties. And after a while one is puzzled to know how much of his story is dream-stuff, and how much the substance out of which true history is made.

But thus it has always been. Homer's poems are to such a degree the product of his own fertile and splendid fancy, and of the myths which he found about in the air of the old world he lived in, that people forgot how much reality had place in the works of his genius. When Schliemann began to unearth the facts of Greece and Asia Minor, everybody was surprised to find so much in the Iliad and the Odyssey that may be called history.

Sir Walter Scott has put his own dream power into the ancient times of which he wrote. One who reads him needs a well-schooled critic and interpreter at hand to distinguish between the historical facts and the creations of fancy which the "Wizard of the North" had so bewitchingly blended.—*Vincent.*

ANTIQUITY OF WRITING.—Professor Sayce in summing up the latest results of Oriental archeology says: "The discovery of the antiquity of writing among the populations of Arabia cannot fail to influence the views that have been current of late years in regard to the earlier history of the Old Testament. We have hitherto taken it for granted that the tribes to whom the Israelites were related were illiterate nomads, and that in Midian or Edom the invaders of Palestine would have no opportunity of making acquaintance with books and written records. Before the time of Samuel and David it has been strenuously maintained that letters were unknown in Israel. But the ancient Oriental world, even in Northern Arabia, was a far more literary one than we have been accustomed to imagine; and as for Canaan, we now have evidence that education was not only carried on, but was maintained by means of a foreign language and an extremely complicated script. There must have been plenty of schools and teachers, as well as of pupils and books."

Misfortune is never sad to the soul that accepts it as from God, for such do always see on every cloud the face of an angel.—*W. B. Whitcomb.*

The Senate of Arkansas has passed a bill to prohibit the giving of a mortgage on crops, either planted or prospective.

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FROM PORTLAND, OREGON.

The most important election ever held in this city, so far as local matters are concerned, will take place next Monday. Then the question of consolidating the three cities of Portland, East Portland and Albina will be settled. The interests of good government as well as the best interests of every citizen, demand that this should be done. The officials at present in control of each city, together with their numerous satellites, and all the purchasable element that exists to a greater or less degree in every aggregation of eighty thousand people, may be depended upon to vote against the proposed measure. The three cities are now controlled by unscrupulous rings, and no stone will be left unturned by them to defeat consolidation, and to more firmly secure themselves in their present positions, so that their nefarious proceedings may be continued without restraint. The consolidation idea is mainly a citizens' movement, with the ultimate purpose of breaking down the ring rule with which we have so long been cursed, and instituting a decent city government. The business men and respectable citizens of the city, to a great extent, are responsible for the existing condition of things, because of their indifference hitherto regarding the management of municipal matters. What is true of Portland proper is equally true of East Portland and Albina. The better element among the citizens of all three corporations are arousing from their apathy, and are using strong, persistent and well-directed efforts to make some atonement for their past neglect and indifference. A vigorous and searching campaign has been made for ten days past, and it is believed that victory will be won in the interest of a better government when the election is over. The battle is on, and every inch of ground is being hotly contested. The spoilsmen will not yield an inch except as they are compelled. Once get the consolidation idea adopted (this requires a majority vote of each city interested), and two years hence the charter may be so amended as to lop off much that is superfluous, and needed provisions added so as to materially aid in preventing a recurrence of the experience of the last five years.

The number of additions to the Tualatin church last Sunday were twenty-eight instead of twenty, as stated in letter of last week.

The cheery face of Brother E. S. Williams appeared in our midst last Tuesday morning.

Rev. J. L. Withrow, D.D., formerly of the Park-street Congregational church, Boston, but now pastor of the Third Presbyterian church, Chicago, has been in our city for the past week.

Rev. Charles O. Brown, D.D., pastor of our First church at Tacoma, was honored by being selected as orator by the Grand Army of the Republic on Memorial Day. The evening exercises were held at the Tabernacle last night. Fully three thousand people were present. The programme was altogether too long, as it was half-past nine before Dr. Brown began his address. Then, many had been seated for two and a half hours, and there was an apparent restlessness all over the large audience. When the orator of the evening began speaking, however, all became quiet, and for upwards of an hour the large concourse of people were well-nigh spell-bound by his patriotic and fervid utterances, as he presented in glowing words the results accomplished by the soldiers of the Union between the years 1861 and 1865. Cold print cannot adequately convey any idea of the profound impression made by this eloquent man upon those who heard him. To-night he preaches for Pastor Clapp in the First church.

As you probably know ere this, Portland has been selected as the place where the General Assembly of the Presbyterian Church of the United States will be held during the month of May, 1892. Our people propose to handle this matter so well that in the near future an attempt will be made to have here a meeting of either the National Council of Congregational Churches or one or both of our great missionary societies. We are getting rid of our swaddling clothes, and are beginning to have great aspirations; furthermore, we propose to accomplish everything we undertake.

Those who know Rev. Frederick H. Balch, late of Hood River, will be pained to know that he is lying in Good Samaritan Hospital in this city very close to the other world. His death may be expected at any time. His almost heart-broken mother, though feeble and much worn, is almost a constant attendant at his bedside. Friends have been raised up who are caring for him in his extremity. Cases like this give point to the necessity of the creation, by our denomination, without further delay, of a fund which shall be set aside for the relief of sick or disabled ministers. This matter should be taken up by our State

Association next September or October, and a plan of action formulated, and every church in the State be requested to make a contribution at least once a year for such a purpose. They who care not for those of their own household are worse than infidels. Congregationalists of Oregon, we cannot afford to delay this important matter any longer.

The Executive Committee of the Oregon Woman's Home Missionary Union met last Tuesday at the parsonage in Oregon City, pursuant to a call by the President, Mrs. John Somerville. It was impossible to secure a full representation, but the meeting was nevertheless very pleasant and profitable. Mrs. E. S. Williams was present, and gave much assistance by her counsel. There was a general expression in favor of calling the annual business meeting a day in advance of the General Association, so that nothing in the programme may be lost, as has sometimes been the case hitherto. The business year will be fifteen months long, on account of the change in time of holding the General Association. The Treasurer gladdened the hearts of all the committee by reporting that the \$500 pledged was already assured, and all felt encouraged to push the good work as never before. The constitution was overhauled, and it was determined to give due notice of a good many contemplated changes at the annual meeting, which past experience had shown to be necessary. After the business meetings all who could do so remained to tea as guests of Mrs. H. J. Livermore, the efficient Secretary.

The last meeting of the Congregational Club of Oregon, before the summer vacation, will be held with the church at Forest Grove next Friday evening, June 5th. Rev. Andrew J. McLeod, pastor of the old historic church at Groton, Conn., will be present and deliver the principal address. Mrs. H. J. Livermore and others will deliver short addresses. GEO. H. HIMES, May 31, 1891.

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: It is a great change from the dust of Southern California to the moisture of Oregon. Oranges there; cherries here. Moss on the fences and trees here; no mosses on the people there. Los Angeles is building an electric road; here in Portland it is whizzing. Great changes in four years! Mt. Hood is cloud hidden. We are saved from idolatry. To live here and not worship toward that mountain is impossible.

Ashland was our first stopping place en route. Rev. G. J. Webster, a warm-hearted Oberlin man, made fellowship seem but a continuation of the Oakland Oberlin Reunion, from which we had just come. He preached a choice sermon to the G. A. R. boys in blue in a crowded union service at the M. E. church. It is so good to hear a sermon. Yet the A. C. U. messengers spoke six times during the day—four times on A. C. U. work. How easy to find expression if one's heart is full of a good cause. How I longed to stay a week and visit Crater Lake, a wonderful sheet of water in the immense cone of an extinct crater in the Coast Range. My college classmate Dutton has brought it and himself into note by his energy in navigating it and writing it up scientifically. It is a comparatively unknown wonder, which will some day attract tourists, who will marvel it was left at one side so long. It could melt the snows of Mt. Hood—is about the size of it. I think the joints in my four-year-old trout rod, which has never yet found time to unjoint itself in Pacific coast streams, must have squeaked in the trunk as trout stories were told in Ashland. Some of you fish lovers south want to plan an exchange with Brother Webster. If you would haul the A. C. U. net, and clear the docket just for this coast, I'd turn back with a shout and go fishing with you; carry your fish and lend you my rod too, if I could only see the trout leap, and hear them hiss on the camp coals, and bathe tired feet in the babbling brooks. Brooks do babble; that is the word. Good Dr. Atkinson and the Union builded better than they knew in planting the Ashland church. It is a "flowing well." We hear about the Big Fours and the four hundred of New York.

All the problems are not settled in long and lovely California, and the blessed church burdens of the great square State of Oregon seemed heavy—even one converted sinner's share of them. But I defy any soldier of the cross to be lugubrious when in the circle of the contagious C's—Clapp, Clapp and Curtis. Sweet memories of the missionary campaign came rushing into mind, and to battle for Christ "where rolls the Oregon" seems an enchantment in their company. It must just consume the devil with envy and melancholy to see such men who love God and little children, mountains and men, homes and

horses, fishing and fun, life and work and play, pushing against his dreary selfishness that kingdom of love, which is an everlasting kingdom. That fellowship which flamed at San Diego and beats San Francisco Bay with holy fire is growing here. There is new life in old Oregon. If you doubt it, go to Forest Grove with the Congregational Club next week. *Ab tres disce multos.* They are looking toward the stars in the East, at Pacific University. "I know something you don't know." If I tell you some day, you will not wonder I ask you to pray in faith for this institution of opportunity.

The Congregational Union has reason to appreciate exchange of courtesies with the Southern Pacific Railroad, and to feel personally grateful to individual officials who have done all they could to forward the work. But it is only telling that great corporation a truth in kindness that they stand in their own light when they refuse to churches and working ministers those helps which the Santa Fe in Southern California and the Northern Pacific in this region find useful in developing their territories. Southern California and Washington have developed faster in matters religious and educational because of a liberal policy on the part of the railroads. Northern California and Oregon have suffered from a close commercial policy on the part of the S. P. R. Co. It is all right that ministers should have full salaries and pay their way. But representatives of benevolent Eastern societies which spend hundreds of thousands in material improvements on this coast, and help make colonists and settlers contented and happy, may as properly ask consideration as great mills and manufactories. The easiest way for the railroad to help is by reduced fares. It is not a case of hitching up a team. The iron horse snorts in the valleys and on the plains. Where churches are best, business is best. Real estate is not worth much in Sodom. I repeat that the brethren in Northern California will find generous, manly men in the Southern Pacific corporation co-operating with them when they respectfully urge that they be put on the same footing as their brethren in other parts of the coast. Keep asking, friends, and the courtesy will come—blessing those who give as well as those who take.

The Oregon friends have the modest beginning of headquarters in Portland. It is a convenience to brethren from the country to find the State workers promptly. It is a rallying point for the Congregational Club. It is a center of fellowship. It will grow.

A young son of our dear Brother Himes is very ill. Shadows fall. Let us hold up the faithful friend, whose words have comforted many, in this time of his trial. Were he sending his son to Menlo Park we should congratulate him. If the Great Teacher calls a fair youth to Paradise, education will not stop. Is there any way for the beauty of innocence in glory save as ingenious youth are translated? When we go we go as scarred, though forgiven, sinners. Heaven it will be thought, at any price. At the Good Samaritan Hospital—a homelike-looking institution in the suburbs of this attractive city—I found Brother Balch of our Pacific Theological Seminary. He is very weak. But he brightened up to hear of Oakland and his seminary mates, and of the ordination at Alameda, and the progress at West End chapel. He has the best nurse—his mother. If any of the friends want earthly communication with this devoted young soldier I think they must send it quick. His testimony is that it is a joy to have done anything for the Lord Jesus.

"Jesus can make a dying bed
As soft as downy pillows are."

As is written on the memorial tablet to the Wesleys in Westminster Abbey: "God buries his workmen but carries on his work." Churches are forming and new edifices are building in this land all about. The kingdom is coming. Address, Portland, Oregon.

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Carl Schurz's remarkable article on "Abraham Lincoln" is the first thing to which the reader naturally turns in the June Atlantic. Professor George Herbert Palmer contributes "Reminiscences of Professor Sophocles," who was Professor of Greek at Harvard University for nearly forty years. College men will be also deeply interested in Mr. S. E. Winbolt's paper on "Rowing at Oxford." Rev. Samuel J. Barrows has an important paper on "What the Southern Negro Is Doing for Himself." President D. C. Gilman of Johns Hopkins University has a paper on "The Study of Geography," and its place in the college course. (Houghton, Mifflin & Co., Boston.)

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